

Rebecca Torr the Owner
A. M. 1764

R E P L Y

Rebecca TO A Doeg

P A M P H L E T

Published in two Parts by E. OWEN,

ENTITLED,

The N E C E S S I T Y of
W A T E R - B A P T I S M.

By SAMUEL FOTHERGILL.

L O N D O N :

Printed and Sold by LUKE HINDE, in

George-yard, Lombard-street, 1763.

[Price Six-pence.]

®



BY APPOINTMENT TO HER MAJESTY THE QUEEN

LONDON:

Printed and Sold by James Smith, in

Great Britain, at the

[Faint text, possibly a name or address]

INTRODUCTION.

THAT the Reader may form an Idea of the present Contest, I think it expedient to insert a summary Account of its Rise and Progress.

M. Pilkington, Prebendary of *Litchfield*, some Time ago published a Sermon on the *Nature and Necessity of Water-baptism, as an indispensable Token of the Christian Covenant, &c.* This he prefaced with an *Address to the People called Quakers*; in which he called upon them to declare their Sentiments, and pointed them out as in a State of Exclusion from the Covenant in Jesus Christ.

This induced me to throw together a few Reasons for our Dissent: Though I enter into Controversy with Reluctance, I would not decline a sober Discussion of those Things most surely believed amongst us as a People.

This I hope will be a sufficient Excuse for my Remarks on the Prebendary's Arguments: I did not begin the Dispute, but attempted to speak our Sentiments in our own Language,

and remove the Censures he had passed upon us, as it seemed consistent with the Apostle's Advice, 1 Pet. iii. 15, 16. *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and Fear, having a good Conscience; that whereas they speak evil of you, as of Evil-doers, they may be ashamed that falsely accuse your good Conversation in Christ.*

Respecting the Temper in which I wrote, I have this Evidence in my own Mind, that I felt no Sensation inconsistent with the angelic Song, *Glory to God in the highest, and on Earth Peace, good Will towards Men.*

An anonymous Auxiliary to *M. P.* anticipates the Prebendary's Reply, with what he styles, *A temporary local Antidote against the Errors in my Pamphlet*, but seemed diffident of the Merit of his Work. Some Time after the Publication of this anonymous Pamphlet, a *second Part* was advertised to be speedily published, and given *gratis* to the Purchasers of the first. The Author having surmounted his Diffidence of the first Performance, no longer conceals his Name, but subscribes *E. Owen*.

This Pamphlet engageth my present Attention, as he calls upon me, pag. 6, in the first Part, to a Review of the Subject, with this Remark; "An honest Man owes so much to
" his Creator, the World, and his own Con-
" science,

“ science, that he ought either to justify or
 “ retract his Opinions.”

As my Opinions are not taken upon Trust, nor meerly the Result of Education, but arise from the Evidence of what appears to me to be Truth, I cannot recede from them without Violence to my Understanding and Conscience; I stand open to Conviction, and follow Truth with suitable Dispositions; in this Pursuit, I humbly confide in Success and Acceptance with an omniscient gracious Judge. I must therefore either be silent, or give a Reason of the Hope that is in me; the former seems a Suppression of Truth, the last I hope to perform with Decency and Candour, it being my principal Design to vindicate the spiritual Religion of the holy Jesus, and a People who embrace it, though under the Discouragement of popular Prejudice.

E. O. acknowledgeth, pag. 5; my Answer to M. P. was wrote *with Decency and good Temper*. Yet in several Parts of his Pamphlet, particularly in Part the Second, pag. 2, he represents me as one whom *Candour cannot melt into good Manners*; that I have *discovered more Passion than what seems consistent with a Spirit of fair Enquiry*. Page 12, I am accused of *want of Temper, Passion and intemperate Heat*, and that *Indications of such Conduct must, upon several Occasions, necessarily occur to attentive Readers of my Pamphlet*.

I will endeavour to give the Reader all the Light I can into the Ground of these Reflections.

E. O. in a Note, pag. 45, hath these Expressions ; “ As a cheap and common Book, I “ seriously recommend *Bennett's Confutation* “ of *Quakerism* ; it is clear and succinct, and “ hath never yet been answered.” Being well assured this was a Mistake, I inserted in the publick Paper, wherein his Pamphlet was advertised, the following Remark ;

“ I should not at this Time have taken this
 “ Notice of the nameless Author of a Pamphlet
 “ advertised last Week, had it not been necessary to observe to him and the Publick, that
 “ notwithstanding his serious Recommendation
 “ of *Bennett's Confutation of Quakerism* as
 “ clear and succinct ; and his Assertion, that
 “ it hath never yet been answered. The said
 “ Book was clearly and succinctly answered
 “ many Years ago by *Benjamin Lindley*, one
 “ of the People called *Quakers*, to which
 “ Answer no Reply hath been made or attempted, as far as my Enquiry hath reached ;
 “ This is one, amongst divers other Mistakes,
 “ the Author of the Pamphlet hath fallen into ;
 “ perhaps, conscious of them, he is induced to
 “ *sculk in Darkness, involve himself in Chicanery,*
 “ *and defend himself by Cavil, for Truth never*
 “ *dreads a fair Inspection.*”

These last were his own Expressions, pag. 4; and for which, by his Repetition of them, he seems to have a peculiar Fondness.

This true and necessary Advertisement, he calls " Construing Candour into Timidity, and " Modesty into Malice ; denouncing open War " against him in a common News-paper, " and mixing a sacred Dispute with the com- " mon Articles of vulgar Intelligence," says, that I am " flushed with the Insolence of " Victory, insult over him, and that my Ad- " vertisement breaths an hostile Intention."

I am not the Aggressor in this Dispute ; I denounced no War against him, I dispute nothing with him in the publick News-paper, I have no hostile Intention against any Person living, and for *E. Owen* I have a personal Esteem ; but assert an obvious and indisputable Truth, in Opposition to a Mistake he had boldly published.

His Remark is very true, that *since the Publication of his Pamphlet, I have propagated mine* ; this I did by sending some to each Shop in the Country where his were advertised for Sale : This Measure was not an Indication of a Desire to *skulk in Darkness*, &c. I hope there is nothing culpable in an Endeavour to assist such, as inclined to read and consider the Allegations of each, with a proper Opportunity, which is the Means to form a right Judgment. He says
in

In his *Postscript*, his was drawn up as a *local temporary Antidote against my Errors* ; now he says, *mine was propagated as an Antidote against the Errors of his.* — I wish him more consistent and intelligible.

Whatever *E. O.* or I may persuade ourselves of the Worth of our Performances, and may think we shew great Things *to the World*, it is not for us to decide, others will judge of the *Closeness and Pertinency of our Reasoning.*

I presume to advise him cordially, not to publish any Thing for the future, *drawn up in the Hurry of various Engagements, or hastily amidst the Distractions of Business.* For if a Writer claims the publick Attention, he ought to consider, the Time and Money of his Readers is of some Value.

I hope *E. Owen* will not be offended at my referring to the simple Initials of his Name, without the Addition of *Mr.* or *Reverend Mr.*

It is to me a Point of Conscience to decline such Appellations.

My Dissent is consistent with our blessed Lord's express Prohibition to his Disciples, *Math. xxiii.*

When having marked, in strong Characters, the depraved Conduct of the Scribes and Pharisees,

fees, who then sat in *Moses's* Seat, and were the Preachers of the Law ; and particularly mention'd their Love of *Greetings* in the Markets, and to be called of Men, *Rabbi, Rabbi* :

He proceeds to give Direction to his Disciples, the Ministers of the Gospel, on this wise : Vers. 8, *But be not ye called Rabbi ; for one is your Master, even Christ, and all ye are Brethren.* Vers. 9, *And call no Man your Father upon the Earth ; for one is your Father which is in Heaven.* Vers. 10, *Neither be ye called Masters ; for one is your Master, even Christ.* Vers. 11, *But be that is greatest among you, shall be your Servant, &c.*

In the Close of his *Postscript*, he endeavours to intimidate his Readers from censuring his Performance, in a Quotation of a *Latin* Verse. For my part I write to be read and understood, and let the Reader judge if he is candid or otherwise, whether he furnishes me with an Opportunity to retaliate or no ; it would be Folly in me to bespeak his Approbation, he hath as much Right to his own Judgment as I have to mine.

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R E P L Y

To E. OWEN'S

Necessity of WATER-BAPTISM.

I HAVE frequently observed in controversial Writings, that the Parties engaged on each Side, mutually retort against each other the Charge of *Prejudice*.

As it is so common an Accusation, it would induce one to believe, Prejudice to be a vague Term, reciprocally cast by Disputants one at another, to silence an Objection, or evade the Force of an opposite Argument : But there certainly is a culpable Prepossession of Mind, often the Effect of *Tradition*, which determines the Judgment in Favour of Opinions which have been adopted, either without Examination, or upon incompetent Evidence.

Though it professedly appeals to the Judge of Controversy, yet it creates or annihilates, assents or dissents, agreeable to its own partial Option, and calls forth all the Faculties to the Defence of Principles, not because they are intrinsically true, but because they were once adopted.

Fashion, Custom, Interest, Pageantry, and legal Establishments, have frequently produced in the human Mind a Prejudice in their Favour, and must be allowed to be a Force sufficient to create a dangerous Bias.

But amongst a People void of these Allurements, and against whom they all combine, there is less Reason to apprehend the Influence of Prejudice ; it rarely operates to chuse Contempt, and undergo Reproach. I have seen Instances of loud Complaint against Prejudice, where the Mind of the Complainant hath been evidently under its Deception, and the Opportunity of Instruction and Information thereby prevented.

In order to shorten Controversy, and discover Truth, it is necessary some Criterion should be fixed, in whose Decision the Disputants agree to acquiesce.

My Friend E. O. hath fixed upon one, pag. 4, that
 “ *Points of a revealed Nature, are to be discovered by*
 “ *an honest Study of the Records of Revelation :*” By
 which he doubtless means the holy Scriptures ; with
 the clear Determination whereof, we have always
 been ready to concur, as we have long declared to the
 World, in R. Barclay’s Apology, Prop. 3. pag. 86.
viz. “ Moreover, because they (*the Scriptures*) are
 “ commonly acknowledged by all, to have been
 “ written by the Dictates of the holy Spirit, and that
 “ the Errors, which may be supposed by the Injury
 “ of Times to have slipped in, are not such, but
 “ that there is a sufficient clear Testimony left to
 “ all the Essentials of the *Christian* Faith ; we do
 “ look upon them, as the only fit outward Judge of
 “ Controversies among *Christians* ; and that what-
 “ soever Doctrine is contrary unto their Testimony,
 “ may therefore justly be rejected as false. And
 “ for our parts, we are very willing, that all our
 “ Doctrines and Practices be tried by them ; which
 “ we never refused, nor ever shall, in all Contro-
 “ versies with our Adversaries, as the Judge and
 “ Test. We shall also be very willing to admit it, as
 “ a positive certain Maxim, *That whatsoever any do,*
 “ *pretending to the Spirit, which is contrary to the*
 “ *Scriptures, be accounted and reckoned a Delusion of*
 “ *the*

“ *the Devil*. For as we never lay claim to the Spirit’s
 “ Leadings, that we may cover ourselves in any
 “ thing that is evil ; so we know, that as every Evil
 “ contradicts the Scriptures, so it doth also the Spirit
 “ in the first Place, from which the Scriptures came,
 “ and whose Motions can never contradict one ano-
 “ ther, though they may appear sometimes to be
 “ contradictory, to the blind Eye of the natural
 “ Man, as *Paul* and *James* seem to contradict one
 “ another.”

What greater Proofs of the Power of Prejudice
 need there be, than the Practice of sprinkling Infants,
 as a Token of the *Christian* Covenant, essential to
Christianity and Salvation ; and at the same Time
 appealing to the sacred Records for Institution and
 Authority, by those who profess these Records to
 be the Rule of Faith and Practice, which furnish
 neither Example nor Precept for such a Custom.

May I not therefore with greater Propriety return
 upon him his Remark, pag. 4, “ Where Men, under
 “ all the necessary Means of Self-information, either
 “ will not or cannot see the Truth, through Inatten-
 “ tion or wilful Blindness, they are without Excuse
 “ in the Sight of God. The Connections of civil
 “ Life, the Engagements of social Commerce, the
 “ Ties of Interest, and even the Prejudice of Edu-
 “ cation, cannot justify Ignorance in such a Situ-
 “ ation.”

E. O. pag. 5, thus expresseth himself : “ As a
 “ Friend therefore to candid Enquiry, I am pleas’d
 “ I own in seeing the *Quakers* begin now to descend,
 “ if I may so speak, to the common Level of Hu-
 “ manity ; quit their Pretensions to Infallibility by
 “ their inward Light, and submit their Tenets to
 “ the Test of Scripture.”

The *Quakers* never pretended to appropriate the
 infallible Light of Christ, as peculiar to themselves,
 but

but always held it to be the Gift of God to all Mankind; it cannot therefore be properly said, they begin to descend to the common Level, who never pretended to be above it. The Light, professed by the *Quakers*, is that mention'd in *John* i. 9. and *2 Cor.* iv. 6.

The Church of *England* hath, ever since its Constitution, made the same Claim as the *Quakers*, to an inward Light, as by several of its Prayers may very evidently appear.

Particularly the Collect for that called the fifth Sunday after *Easter*, a Prayer is put up to the Almighty in these Words: "Grant to us thy humble
" Servants, that by thy holy Inspiration we may
" think those Things that be good, and by thy
" merciful Guiding may perform the same, &c."

Also the Collect for that called *Whitsunday*, and the two succeeding Days: "God, who as at this Time
" didst teach the Hearts of thy faithful People, by
" the sending to them the Light of thy holy Spirit;
" grant us by the same Spirit to have a right Judgment in all Things."

Here is the Substance of the *Quakers* Principles, wherein we concur with the Church of *England*, notwithstanding the opprobrious light in which *E. O.* is pleased to exhibit us.

That the holy Inspiration of the divine Spirit can alone enable us to think the Things that are good, and that he who inspires good Thoughts, is alone able to strengthen and guide us to the Performance of Actions correspondent.

That there is a Light which shineth into Darkness and dispels it, that teacheth the Hearts of those who faithfully adhere to it.

That this Spirit and Light is the same which eminently baptized and taught the primitive Believers in their memorable Assembly in the Day of *Pentecost*,
and

and is the continued Privilege of the Faithful, throughout all Ages of the militant Church.

That this Spirit is infallible ; for nothing which is fallible in itself, can possibly give a *right Judgment in all Things*.

From hence ariseth this true Position ; That divine Inspiration to think, and divine Power to act, what is good ; also a right Judgment in all Things, thro' the *same Spirit* which baptized the primitive Believers in the Days of *Pentecost* (as mentioned *Acts* ii.) are now attainable ; or else these Prayers, with several other of like Nature used by the Church of *England*, are a vain Oblation : Nay worse ; for if we approach the Almighty Lord, who hath made Faith essential to Prayer, with Petitions for such Things which we at the same Time don't believe attainable, it is meer Mockery.

We never declined the Authority of the holy Scriptures, as the Test of our Principles. We are very willing our Doctrines and Practices, resulting therefrom, be tried and decided thereby ; and that is more than any Advocate for sprinkling Infants, as the Baptism and Institution of Jesus Christ, dare publicly ~~assert~~ assert and abide by ; however he may declaim against Prejudice, and call himself a Friend to candid Enquiry.

He charges me with *pointing an invidious Reflection at the Clergy*. *M. P.*'s Mutilation of the Prophecy, *Jeremiah xxxi. 31, &c.* seemed to me injurious to the Design of the Covenant to which it bore Testimony. I gently reminded him of the Omission, and suggested a Query, *What could be his Design in it ?* But as *E. O.* justifies the Omission, I shall refer to a proper Time my Reply. I think his Reflection on the Clergy more severe than mine, where he renders Ignorance and Vice the Support of the Craft, as he says some think it, and to those ascribes their Necessity and Usefulness.

If this be the Case, it requires great Sincerity and Disinterestedness, to labour to subvert the acknowledged Causes of their own Existence.

Not only necessary and useful, but the *most* so of any Order in Society, *E. O.* represents the Clergy ; but in his concluding Paragraph, Part the second, he calls the Character he sustains in Life *unimportant*, though one of the Order most necessary and useful to Society, and having the Addition of a most important Trust, even to contribute, by the Instruction of the Youth, to render the next Generation wise and good.

Whether this Incoherence is owing to Inadvertence or *E. O.*'s Humility, I shall not take upon me to determine. I have no Desire to reflect upon the Clergy, they stand in an eminent Point of View ; their Virtues or Imperfections are obvious : I know some of them are Men of amiable Characters. I have no Inclination to irritate ; there is no Argument in sarcastic Reflections ; and the truly Worthy have an higher Reward than human Approbation ; and if there be any Worthless, they will scarcely be reformed by being exposed.

This seems not an improper Place to remark a Passage in *E. O.*'s Pamphlet, pag. 44, which contains severe Reflections upon the *Protestant* World, in which the Church of *England* hath so conspicuous a Part. In order to do him Justice, I here transcribe the Passage.

“ For a long Time after the Reformation, great
 “ Allowances may be made for the wide Wander-
 “ ings of the *Protestant* World, actuated as they
 “ were by a Zeal inflamed perhaps into Enthusiasm ;
 “ it is no wonder they fell into Extravagances. The
 “ Effect was natural ; it is no wonder, that in the
 “ Transport of Delivery, and the Horror of their
 “ late felt spiritual Bondage, they fell into the wildest
 “ Transports.

“ Transports, and dreaded *Popery* in every Shadow.
 “ We can excuse poor *Jack* and all his Children’s
 “ running mad, when we reflect upon his Brother
 “ *Peter’s* tyrannical Treatment ; the Transition from
 “ one Extream to another, Heaven knows, is too
 “ natural in Cases where the Passions are not so
 “ strongly interested and agitated as in Religion ;
 “ but since these Days of Madness are over, &c.”

I freely own, I felt no little Concern to see such
 Contempt poured on the eminent Instruments in the
 Reformation. His Words include a Condemnation
 of those illustrious Martyrs, who seal’d their Testi-
 mony with their Blood ; they are represented as in
 the *Transport* of Delivery from their *late felt* spiritual
 Bondage, falling into the *wildest Transports*.

Men whose Names will be a sweet Memorial to the
 Wise and Worthy, and had in everlasting Remem-
 brance, who endured a Fight of Afflictions, and
 according to the Degree of Light and Understanding
 received, nobly asserted the Cause of Truth ; and
 with a truly *Christian* Fortitude, joyfully submitted
 to excruciating Sufferings, and ignominious Death,
 for their Testimony.

Shall their Ashes be insulted, and their Memory
 stigmatized, as wide Wanderers, actuated by Enthu-
 siasm into Extravagances, and their Days, Days of
 Madness ?

I forbear to enumerate their Names, who being
 dead yet speak, and will speak, when Folly and Scur-
 rility will terminate in Contempt and Confusion.

Left any Doubt should remain, who are meant by
 this severe Charge, *E. O.* puts it out of question, by
 telling us it was the PROTESTANT WORLD, and
 such as had lately felt a spiritual Bondage to *Popery*.

The Fabric of the Church of *England* was erected,
 her thirty-nine Articles, Liturgy, Collects, Prayers
 and Rites, according to *E. O.’s* Assertion, were
 formed

formed and established by extravagant Enthusiasts and wide Wanderers, in the Days of Madness.

The most virulent Enemy of the Church of *England* could scarcely write a keener Sarcastism, nor treat her with greater Insult and Asperity.

Some Individuals, in the Dawn of every Reformation, may have permitted their Zeal to out-run their Knowledge; but this is a general Charge against the *Protestant World*.

I hope *E. O.* in his next Performance, will date the *Æra* of the Church of *England's* Return from the Days of Madness, that the World may know whether *Usher*, *Beveridge*, *Tillotson*, and many other valuable Men, were amongst the wide wandering enthusiastic Madmen.

I conclude this Subject with a Quotation from the Wisdom of *Solomon*, which, tho' deemed Apocryphal, is more pertinent to the Matter than his from *Hudibras*, or the *Tale of a Tub*.

Wisdom, Chap. v. Ver. 1 to 5. *Then shall the Righteous Man stand in great Boldness, before the Face of such as have afflicted him, and made no Account of his Labours. When they see it, they shall be troubled with terrible Fear, and shall be amazed at the Strangeness of his Salvation, so far beyond all that they looked for. And they repenting, and groaning for Anguish of Spirit, shall say within themselves, This was he whom we had sometimes in Derision, and a Proverb of Reproach. We Fools counted his Life Madness, and his End to be without Honour. How is he numbered among the Children of God, and his Lot is among the Saints?*

Page 6, he says "I have appealed to the common *Scriptures* as the Test of religious Opinions."

We have been frequently and unjustly reproached, with undervaluing the holy *Scriptures*. Had any of our Society stiled them *common Scriptures*, I should have thought it an Epithet very derogatory to their Dignity.

As these Expressions are applicable to the most trivial Writings, *E. O.* in some future Essay may perhaps explain the Distinction.

He adds, "*Here we are agreed.*" If he means by this, to submit the subject Matter of my Controversy with *M. P.* to their Decision, I freely join Issue with him; and appeal to their Authority, not to the Prejudice of any Party.

Here allow me to observe the Situation I am placed in. If I advance an Argument against sprinkling of Infants, or adult Persons, which is the Practice of *M. P.* and *E. O.* I am told for a convincing Answer, Part the first, pag. 8, "That an *Anabaptist* might have said it with Propriety; but it hath no Pertinency in my Mouth." If I urge the want of explicit Direction and clear Obligation of Duty; this is said "To be excluded by the Laws of Controversy," Part the second, pag. 2. It is very evident the Weight of the Objection, in his Opinion, consists much more in the Circumstance of the Objector, than in a true and reasonable Plea.

I am as willing to prevent the meer Strife of Words as *E. O.* and therefore shall premise,

1st. If we are required to give an Answer to every Man that asketh us a Reason of the Hope that is in us, with Meekness and Fear: The Nature of the Querist's general Sentiments, respecting our Belief and Practice, is immaterial to us; and no Bar against the Propriety of his Enquiry, or the Force of his Objections; he is included in that *every Man* who hath a Right to ask, and we ought to give a Reason of our Hope.

2d. The blessed Founder of the *Christian* Religion, was vested with the sole Power of Legislation therein; neither Tradition nor Custom can give a Sanction to any Ceremony, if the Lawgiver hath never fixed it as his Institution.

3d. *Christians* are the Disciples of Jesus Christ ; his Doctrine, the Rule of their Faith and Practice. No Man or Set of Men, however characterized, have Authority to add to the Institutions of this Legislator in his own Kingdom, nor upon any Pretence to enjoin, what he hath nowhere commanded.

4th. With Regard to the Essentials of Salvation, there is no safe Medium to be fixed, as a Foundation to build upon, but divine Injunctions clearly exhibited ; human Inventions and Conceptions have no Share in the Structure and Economy of that spiritual House, which was not built, nor can be supported, by human Wisdom and Contrivance. For *E. O.* well observes, pag. 7, “ The Propriety of any divine Institution or Precept, stands independent of the artificial colouring of the Words of Man’s Wisdom.”

E. O. premises, “ That the Point is not, whether Infants or Adults be the proper Subjects of Baptism ; or whether the proper Method be by Sprinkling or Immersion ; nothing can be more foreign to the present Debate. That I frequently argue, and object, either as an *Anabaptist* or Patron of Immersion.”

M. Pilkington, on Occasion of his sprinkling one of adult Years, addresses the *Quakers* to be Partakers of that Ceremony, which he calls an *Institution of Christ, and the Token of the Christian Covenant*. His Practice prescribes the Method ; I objected to the Obligation of Water-baptism in general, and particularly to his Method, as destitute of Example or Precept in the holy Scriptures.

E. O. enters into the Controversy, endeavours to defend the Practice of Water-baptism, which a *Baptist* might have done with Propriety. But, with Respect to his Practice, is silent upon it ; and by a Flow of declamatory Periods, endeavours to divert the Reader from the Point in Controversy.

For if he could succeed in his Attempts, to prove Water-baptism an Institution of Christ, which he utterly fails in ; he hath still to prove (what is impossible to be done) that he is in the Practice of what he invites others to comply with ; and that sprinkling Infants is a fundamental Institution of the *Christian* Religion ; and it lies upon him to warrant it from divine Authority. Nay, so inattentive is he to his own Cause, as to produce a Confutation of it in the very Words of Bishop *Burnett*, Part the first, pag. 28, and 29, which shews springling Infants was not the Practice of the primitive Churches. In short, almost every Argument he produceth, militates against his own Principles and Practice.

We read, *Eph. iv. 5. There is one Lord, one Faith, one Baptism.*

E. O. makes three Baptisms ; as a Member and Minister of the Church of *England*, he assures the Sponsors for the Child, after he has pray'd for the Baptism of the holy Ghost to be granted for the Child, That Christ hath promised all those Things prayed for, which, for his part, he will most surely keep and perform.

This establisheth the Baptism of the holy Ghost, as one Baptism.

His Practice of sprinkling Infants directs to another Baptism as he terms it.

The whole Tendency of his Pamphlet, is to fix upon us another Ceremony as a Baptism, which is Immersion ; all his ten Proofs are produced to support this Custom, for sprinkling Infants was not mention'd in all the apostolick Writings ; Nor doth he produce any Proofs of its Institution, or attempt to prove the Obligation of any Baptism, but of that which he dissents from.

Pag. 8, he quotes me saying, *That Water-baptism is a Token of the Christian Covenant, still remains to*

be proved. Then queries, "Would you not expect
 " a full Discharge of Arguments against Water-bap-
 " tism, after this Prelude?"

I answer, The Discharge of Arguments ought to
 come from those who affirm it to be a Token of the
Christian Covenant, agreeable to the well known Rule
In Controversy, That the Proof lays upon the Affirmant.

He proceeds to give a mutilated and false Quota-
 tion from my Remarks; and when he hath cited
 what and how he pleases, sculks in the Obscurity of
 a *Latin Phrase*, which is very expressive of his own
 Performance: *That he ostentatiously begun to form a*
large Vessel, but alas! in the Whirl of Imagination he
lost his Labour, and out comes a diminutive Pitcher.

He says, "The Author of the Sermon had raised
 " a strong Argument for the Baptism appointed by
 " Christ." I think E. O. had much better have
 said a strong, presumptuous, ill grounded Assertion,
 instead of Argument: For there is no Argument in
 it. He gives a Scrap of my Reply to this Assertion,
 and then sums up the Matter, without any Attempt
 to confute me, in these *favourite Expressions* of his;
 "What is this but Error? which loves to sculk in
 "Darkness, involve itself in Chicane, and defend
 "itself by Cavil."

Page 32, He grants Baptism hath no intrinsic Value;
 In this I concur more freely than with his following
 Assertion, "That material Water is the plainest and
 "best Means of reminding us of that moral Purity,
 "to which we are called."

I apprehend the Collect for that call'd *Easter-day*,
 sets forth a plainer and better Means to excite us to
 Remembrance, as it contains a Prayer and Confession
 in these Words; "We humbly beseech thee, that
 "as by thy special Grace preventing us, thou dost
 "put into our Minds good Desires; so by thy con-
 "tinual Help we may bring the same to good
 "Effect, &c."

He immediately adds ; " Yet strictly, Baptism
 " derives its whole Obligation and Effects from the
 " positive Will of the Institutor."

This then is the single Point to be attended to.

The principal Matter is the Institution, and positive Declaration of the Will of the Institutor. For if this can be proved, we have no Right to dispute the Obligation ; if it be not proved, it's culpable to teach the Traditions of Men for the Doctrines of Christ.

His *first* PROOF is from *John* iii. 25, 26. (he refers to the Place, but doth not recite the Words or the Occasion.) *Then there arose a Question between some of John's Disciples and the Jews, about Purifying! And they came unto John, and said unto him, Rabbi ; He that was with thee beyond Jordan, to whom thou barest Witness, Behold, the same baptizeth; and all Men come to him.* Chap. iv. 1, 2, 3. *When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than John, (though Jesus himself baptized not, but his Disciples) he left Judea, and departed again into Galilee.*

From the above Quotations, E. O. says, " It is
 " plain, that Christ generally received Persons into
 " his Religion by Baptism ; that it was the general
 " Method of Admission of Disciples ; that our
 " Saviour baptized with the same Element that John
 " used." He insists, " That our Lord instituted
 " Baptism (*i. e.*) Water-baptism, as a general Mode
 " of Admission during his own Ministry ; that he
 " practised this Ceremony."

Here we have an Attempt to obtrude upon us, as a fundamental Institution of the *Christian* Religion, the Purport of a Conversation between some of *John's* Disciples and the *Jews*, about Purifying. I am surpris'd at E. O.'s Inattention to the Foundation he attempts to lay for the Superstructure of *Christianity*.

A causal Discourse, between *John's* Disciples and some captious *Jews*, is urged as an Essential of revealed Religion. All *E. O.*'s Assertions, recited above, are founded on this inconclusive Authority.

That Christ mediately baptized with Water into the *Christian* Religion, by a Commission given to his Disciples, is begging the Question; he hath no sufficient Ground for it in holy Scripture.

Three of the Evangelists give us explicit Accounts of our Lord's sending forth the twelve Disciples; and one of them adds the Mission of the seventy on the same Errand; the various Particulars of their Commission are specify'd, but not the least Mention made of Water-baptism.

I would earnestly recommend to the Reader's Perusal and Consideration, *Mathew*, Chap. x. *Mark*, Chap. iii. Ver. 14, 15. and Chap. vi. Ver. 7, &c. *Luke*, Chap. ix. and x.

This *E. O.* calls his *first Proof*. I allow it to be a bold Assertion; but this sometimes proves nothing more than the Confidence and Presumption of the Assertor.

Here he gives us a Specimen of his *Rule in Oratory*, referred to in Part the second, pag. 10, "To assume always, wherever your Evidence is weak or doubtful, the firmest Tone of Assurance and Authority; as a bold Assertion often passes for Demonstration."

A Disposition, however suitable to an *Orator*, I think very inconsistent with an humble Pursuit after Truth.

E. O. contradicts the holy Scripture and says, pag. 11, "Our Saviour baptized with the same Element that John did, which was Water," and

E. O. contradicts himself and says, pag. 11, "There is a Doubt, whether his immediate Disciples were baptized; for Jesus baptized not."

he

he made it generally " a
" Mode of Admission
" into his Religion."

E. O. pag. 11, 12,

" We can hardly I think
" suppose our Lord would
" have invested his Apo-
" stles with a solemn
" Power of baptizing in-
" to his Religion, unless
" they had been previ-
" ously baptized them-
" selves ; for otherwise,
" their own Case would
" have derogated from
" the Authority of the
" Institution."

E. O. pag. 12.

" Whether they were
" baptized or not, I
" shall prove by and
" by to be very imma-
" terial."

PROOF the second. John iii. 5, 6. "*Except a Man
" be born of Water and of the Spirit, he cannot enter
" into the Kingdom of God. That which is born of the
" Flesh, is Flesh ; and that which is born of the Spirit,
" is Spirit.*"

I concur with *E. O.* that this Declaration of our
Saviour, contains an Account of the true Nature of
his Religion.

And that to be *born of the Spirit*, to be *born of
God*, signifies the Regeneration of the Heart and
Affections.

He adds, " To be born of Water, any Com-
" mentator will tell us, is a Phrase borrowed from
" the Custom and Notion of the *Jews*, who used to
" baptize *Heathen* Proselytes, and considered Persons
" so baptized, as born again."

This is an Assertion wherein he refers to what he
says, *any Commentator will tell us*, but produceth
none. It was, though without any divine Injunction,
(that appears to us) practised amongst the *Jews*, as a
Token

Token of Admission to some Privileges amongst them, by purifying themselves with Water; *Heathens* were admitted as Profelytes of the Gate, but Circumcision was necessary to render them Profelytes of the Covenant.

It is very improbable that *Nicodemus*, a Pharisee and Ruler among the *Jews*, would have been so much at a Loss to understand our Saviour's Expression; *Except a Man be born again, he cannot see the Kingdom of God*; were it the Custom and Notion of the *Jews* to consider Persons so baptized, to be born again.

This great and solemn Truth was not grounded on *Jewish* Notion, but is a plain Declaration of that Birth from an immortal Seed, which no perishing Element can effect, *That which is born of the Flesh being Flesh*; however symbolical, is not efficacious; *It being the Spirit alone which quickens.*

By the Term Water, in this Place, is most probably meant the same heavenly Principle which our blessed Lord testified fully of, in the next Chapter, to the Samaritan Woman at *Jacob's Well*, *John* iv. 10. *Jesus answered and said unto her, If thou knewest the Gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living Water.* Ver. 14, *Who-soever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.* Again, Chap. vii. 37, 38, 39. *In the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him, should receive: For the holy Ghost was not yet given, because that Jesus was not yet glorified.*

There

2 There is no Instance of our Lord's refering to Water, as any Part of his Dispensation, where it doth not manifestly appear to have a spiritual Signification, except in washing his Disciples Feet ; which *E. O.* will scarcely assert to be *the Institution of Baptism*. Water and the Spirit, are as synonymous as the holy Ghost and Fire ; and one can no more be considered, as of exterior Application, than the other.

His Gloss upon the Text, *Except a Man be born of Water, as well as the Spirit, he cannot enter into the Kingdom of God* ; appears to be a presumptuous Perversion of our Lord's Doctrine.

He might as well say, the Baptism of the holy Ghost and Fire is a double Baptism, as the washing of Regeneration, and the renewing of the holy Ghost, is double Regeneration.

I could cite many Authorities from eminent Members, both of the Church of *England* and other Societies, to prove the Water, here mentioned, to be spiritual ; but I study Brevity : However shall take the Liberty to add a few.

Dr. Willet, Synop. *Papismi*, upon this Place disputing against the *Papists*, who hold this to be elementary Water.

“ It is not necessary, by Water here, to understand material Water, but the purifying Grace of Christ, which is called *the Water of Life*, John iv.
 “ 11. Water then is here added as an Epithet of the Spirit, because it cleanseth and purgeth as Water ; as *John* vii. 38, *He that believeth, out of his Belly shall flow Rivers of Water of Life*. Quid
 “ *Aqua sit* (*says Augustine*) *Evangelium interroga*.
 “ *Enquire of the Gospel, what this Water is* : Then
 “ it follows, *Vers. 39, This spake he of the Spirit*.

“ Why may not Water be here figuratively taken, to express the Working of the Spirit ; as Fire added to the Spirit, *Math. iii. 11, He shall baptize with the holy Ghost and Fire*. What greater

“ Necessity is there in this Place to understand Water
 “ literally, than Fire in the other ? ”

Pool's Annotations on the Place : “ By Water
 “ then we are to understand the Grace of the holy
 “ Spirit, in purifying the Soul ; which is fitly
 “ represented by the Efficacy of Water. And this
 “ purifying, refreshing Virtue of the Spirit, is pro-
 “ mised in the Prophecies that concern the Times
 “ of the Messiah, under the mystical Expressions of
 “ Water. Thus 'tis twofold by *Isaiah* ; *I will pour*
 “ *Water upon him that is thirsty, and Floods upon the*
 “ *dry Ground*, Isa. xlv. 3. And this is immediately
 “ explained ; *I will pour my Spirit upon thy Seed :*
 “ And the divine Birth follows, *They shall spring up*
 “ *as among the Grass*. In the same manner, the
 “ Effects of the holy Spirit are expressed by *Ezekiel* ;
 “ *I will pour clean Water upon you, and ye shall be*
 “ *clean*, Ezek. xvi. 35. And presently after, *I*
 “ *will put my Spirit within you*. Our Saviour in-
 “ structing a Pharisee, to whom the prophetical
 “ Writings were known, expressly used these two
 “ Words, and in the same Order as they are set
 “ down there : *First Water*, and then the Spirit ;
 “ that the latter might interpret the former ; for
 “ Water and the Spirit, by an usual Figure, where
 “ two Words are employed to signify the same
 “ Thing, signify spiritual Water, that is, his divine
 “ Grace in renewing the Soul ; as when the Apostle
 “ saith, *In Demonstration of the Spirit, and of the*
 “ *Power*, to signify the powerful Spirit. Thus *John*
 “ the Baptist foretold of Christ, *That he should bap-*
 “ *tize with the holy Ghost and Fire* ; that is, with
 “ the Spirit, that hath the Efficacy of Fire, to re-
 “ fine us from Dross and Corruptions. Thus our
 “ Saviour plainly instructs *Nicodemus* of the absolute
 “ Necessity of an inward, spiritual Change and Re-
 “ novation, and thereby shewing the Inefficacy of all
 “ the legal Washings and Sprinklings, that could

“ not

“ not purify and make white one Soul, which were
 “ of high Valuation among the *Jews*.”

Willson, in his *Christian Dictionary*, verbo *Water*, renders the Meaning of Water here, to be “ The
 “ Efficacy of the holy Ghost cleansing the Soul, as
 “ Water doth the Body.”

Bishop *Taylor* says, “ The Water and the Spirit in
 “ this Place, signify the same Thing ; and by Water,
 “ is meant the Effect of the Spirit cleansing and
 “ purifying the Soul, as appears in its Parallel of
 “ Christ baptizing with the Spirit, and with Fire.”

Liberty of Prophecy, pag. 231.

Burkit ; “ *Nicodemus* not rightly understanding
 “ Christ’s Meaning in the former Verse, our Saviour
 “ is pleased to explain himself in this, and tells him,
 “ That the Birth he spoke of was not natural, but
 “ spiritual ; wrought in the Soul by the Spirit of
 “ God ; whose Working is like Water, cleansing
 “ and purifying the Soul from all sinful Defilement.
 He adds, “ *Learn hence*, that the regenerating
 “ Change is wrought in the Soul by the Spirit of
 “ God, which purifies it from its natural Defilement,
 “ and renews it after the divine Likeness and Image :
 “ We never understand divine Truths aright, till
 “ Christ opens our Understandings ; till, then, they
 “ will be denied, nay perhaps derided, even by those
 “ that are profoundly learned.”

If Sincerity, Learning, or Character, have any
 Authority, these Authors have as much Right to be
 believed, and their Sentiments received, as *E. O.*

Marks of such Disunion, even in Fundamentals,
 are clear Indications of the Want of that Harmony,
 which is the Beauty of the *Christian Church*.

When I have considered this Text, I have often
 regretted that the Translations of the 8th Verse of
 this Chapter by *Jerom* and *Tremelius* (being very
 consistent with the Original) were not more generally

adopted, as they throw a proper Light on this interesting Subject. *Jerom's Bible*, printed *A. D.* 1567, hath it, " Spiritus ubi vult spirat ; et vocem ejus " audis, sed nescias unde veniat, aut quo vadat ; " sic est omnis qui natus est ex Spiritu." *Tremelius* hath it, " Spiritus quo loco vult spirat ; et vocem " ejus audis, sed non nosti unde veniat, et quo " vadat ; sic est quisquis natus est ex Spiritu."

The present Translation represents the Doctrine of Regeneration metaphorically, by an Allusion to the Wind ; which seems to lessen the Weight of the solemn Truth delivered in the foregoing Verses. But these Translations speak without a Parable, and illustrate the Doctrine of the Kingdom, in a just Succession of consonant Truths.

Well may *E. O.* allow it to be an Objection of some Weight against his Interpretation, that it " makes a mere Ceremony, as essential to Salvation " as inward Purity." An Objection too weighty for him to remove, as it is a mere Ceremony.

This *second Proof* falls very short of answering the Purpose for which it was formed, and indisputably evinces *E. O.* less clear in Proving, than positive in Assertion,

PROOF the third. *Math.* xxviii. 19, 20. (to which I prefix the 18th Verse) *Mark* xvi. 15, 16. " And " Jesus came and spake unto them, saying, All Power " is given unto me in Heaven and in Earth. Go ye " therefore and teach all Nations, baptizing them in " (or more properly into) the Name of the Father, " and of the Son, and of the holy Ghost : Teaching " them to observe all Things whatsoever I have com- " manded you ; and lo, I am with you alway, even " unto the End of the World. Amen."

" And he said unto them, Go ye into all the World, " and preach the Gospel to every Creature. He that " believeth,

“ *believeth, and is baptized, shall be saved ; but he
“ that believeth not, shall be damned.*”

I concur with E. O's first Remark, (*i. e.*) “ This
“ is our Lord's final Commission to his Disciples a
“ little before his Ascension. All are agreed, that
“ Baptism is a Part of the Commission ; and that
“ this Baptism is to continue as a perpetual Method
“ of Initiation into the *Christian Church*. The
“ Question is, which is meant here ; Water-baptism,
“ or the *Quakers* favourite Baptism by the holy
“ Ghost ? ”

He says, “ The first is certainly the *direct appro-*
“ *priated* Notion of Baptism.” It is a Notion di-
rectly appropriated to his Reasoning, but not to his
Practice. For he says, “ *To baptize is to wash with*
“ *Water.*” But sprinkling is not washing ; herein
his direct appropriated Notion and his Practice are
inconsistent with each other.

The Terms *direct appropriated* are manifestly re-
lative, but the Matter to which they relate, is the
Subject of Dispute.

Water-baptism, in the new Testament, was di-
rectly appropriated to *John*. Spiritual-baptism by
the holy Ghost, was directly appropriated to Jesus
Christ.

Whose Disciples do we profess ourselves to be,
John's or Christ's ? For we are certainly his Disciples,
whose Ministration we profess and practise.

As one was the Type and Fore-runner of the
other, the typical Baptism of the one was figurative
of the other.

Is not a figurative Thing, the previous Represent-
ation of that which it is made to prefigure ? If it be,
it evidently follows, that *John's* Baptism by Water,
was the Figure of Christ's by the holy Ghost.

How then can we properly consider the Baptism
of the holy Ghost, by its glorious Minister Jesus
Christ,

Christ, to whom the Law and the Prophets point, as figurative, and consequently not real.

Our Saviour's Testimony to *John* the Baptist is worthy of Revival and Consideration, *Mat. xi. 11. Verily I say unto you, among them that are born of Women, there hath not risen a greater than John the Baptist: Notwithstanding, he that is least in the Kingdom of Heaven, is greater than he.*

John was a great and faithful Minister of the Dispensation committed to him; and was a preparatory Instrument to the Dawning of that Day, by the fervent Heat whereof, all elementary Institutions, in point of Obligation, were dissolved. Yet great and distinguished as he was, in his prophetic and figurative Office, *The least in the Kingdom of Heaven was greater than he.* By having attained that spiritual Dispensation, the Advancement of which he bore Witness of, in this Testimony to its holy Author, "*He must increase, but I must decrease.*"

The true direct appropriated Notion of Baptisms, must therefore be this; That *John's* watery Baptism was the Figure, and Christ's spiritual Baptism by the holy Ghost, the Reality, and therefore the permanent Baptism, by which the Type is superceeded under the *Christian* Dispensation.

He says, "Water baptism was adopted by our Saviour himself, during his own Ministry."

Our Saviour never used Water-baptism himself, as it was no Part of the Dispensation wherewith he was sent; and it is evident from his own Words, the Commission he gave his Apostles was familiar to that he received: *John xvii. 18, As thou hast sent me into the World, even so have I also sent them into the World. John xx. 21, As my Father hath sent me, even so send I you.*

As the Dispensation of God to Man, through Jesus Christ our Lord, was, by him, to reconcile the
World

World to himself, to redeem us from all Iniquity, and purify us to himself a peculiar People, to make us an holy Nation, Kings and Priests unto God; his Ministry, immediate and mediate, was perfectly correspondent to the Dignity and Importance of his glorious and most gracious Design: It consisted not in symbolical Types, or extraneous Performances, but in the Renovation of Soul into his Image, and building them (who receiv'd it) up, an holy Habitation to God through the Spirit.

The Water, peculiar to his Baptism, was and is spiritual, as certainly as the Fire and holy Ghost. And by no proper Construction of Words can we gather an Injunction to use Water, from a Text where it was never mention'd; or suppose the holy Jesus, when about to ascend to the Father, and vested with all Power in Heaven and Earth, to debate his spiritual Dispensation, by building it on the Use of elementary Water.

As the Baptism of the holy Ghost and Fire was always spoke of as the Baptism of Jesus Christ, and this in many Places of the Evangelists; and Water-baptism never ascribed to him, by any proper Authority; I am amazed that *E. O.* dare assert, This Baptism can only be taken in a *new, figurative, translatitious Sense.*

Is then the Baptism with the holy Ghost, which he is bound to pray for, only to be taken in a new, figurative, translatitious Sense? If so; how consonant this is with his Catechism, I leave the Readers to determine.

Query. What is the outward and visible Sign, or Form in Baptism?

Answ. *Water: Wherein the Person is baptized in the Name, &c.*

Query. What is the inward and spiritual Grace?

Answ. *A Death unto Sin, and a new Birth unto Righteousness.*

E. O.

E. O. with a Sneer calls the Baptism of the holy Ghost, *the Quakers favourite Baptism*. I most sincerely wish, the professed *Christian* World was more fully apprized of its Necessity and Advantages, and rendered happy Partakers of that inward and spiritual Grace, which effects the Death unto Sin, and a new Birth unto Righteousness. In proportion to the Increase of vital Religion, this Baptism will become the Joy, and Crown of rejoycing of Souls; and be most justly and emphatically called a favourite Baptism to all that experience it.

He remarks, that “Where a common Word is used, in any Language, it is to be taken in the known familiar Sense, unless there be some concomitant Circumstance expressed, or obviously understood, in order to divert it out of its native appropriated Signification.”

I agree with him; and it operates in my Favour. And as spiritual Baptism was always annexed to our blessed Redeemer’s Office, and Water-baptism never; and no concomitant Circumstance expressed or understood; this Commission is to be considered in its native appropriated Signification, as Water was not mentioned, or can be understood with Consistency.

E. O. quotes five Passages, and refers to *a hundred similar*, wherein he says, “It violates all Propriety, all the Rules of Construction, to suppose any but the known Baptism by Water.”

Two of these were under the Ministry of *John*; so have nothing to do with the *Christian* Dispensation. Two others might be permissively practised by the Apostles; the fifth is a Testimony not to *John’s*, but Christ’s Baptism, (*i. e.*) the inward and spiritual Grace; Death to Sin, and Newness of Life; not merely in Profession, but as certainly as Christ was raised up from the Dead, by the Glory of the Father.

That the Apostle, in the Passage recited, *Rom. vi. 3.* meant Water-baptism, I by no means admit.

The

The Baptism into Jesus Christ, here mentioned, was beyond a Doubt spiritual, and by a spiritual Principle to effect a Death unto Sin, and a new Birth unto Righteousness; ingrafted into his Nature, and deriving from him the active Principles of holy Living, and Fruitfulness to every good Word and Work; agreeable to our Lord's Testimony, *John xv. 5. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.*

The whole Scope of *Romans* the 6th, implies a State of Renovation and Advancement in Righteousness, by being regenerated into a new and heavenly Nature: Not a mere Admission into the *Christian* Profession, but such an Initiation into, and Progress in the *Christian* Life, as the Tendency of this Chapter, and all Gospel Labour, mediate or immediate, directs to as absolutely necessary, and consequently attainable. The 6th Verse varies the Phrase, to enforce in other Language the same fundamental Truth; *Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.*

Exterior Acts may intitle People to the Name and Privileges which attend exterior Societies; but as the Church of Christ, the Church of the First-born, whose Names are written in Heaven, is spiritual, is sanctified and justified by his own Blood; the Method of Initiation into a spiritual Community, must be analogous to such a Conjunction.

Where the *hundred similar Passages* are to be found, *E. O.* doth not tell us; but this is certain, they are not in the new Testament.

E. O. next produces what he calls, "A much stronger Argument, which never yet has been answered;" and that is, "Baptism by the holy Spirit consisted in the extraordinary Effusion of the holy Spirit." This he says, "He will prove in
E " its

" its proper Place ;" to which Place I refer my Remarks.

He adds, " As these Gifts were temporary, and
" are, by general Confession, long since withdrawn ;
" and as the Baptism here spoken of, was to con-
" tinue to the End of the World, it must conse-
" quently be Water-baptism."

This Assertion is so connected with the former, as to result in the same Conclusion, and come under Consideration at the same Time.

Page 16. He gives a mutilated Quotation from my Answer to *M. P.* yet lame and deficient as he gives it, he doth not refute it : I desire *E. O.* and any Reader that hath thought this Controversy worth his Attention, to review the Quotation, and consider the Remarks upon it.

I again assert, The imperative Force lays upon the Words, *Go ye and preach, Go and teach ;* and that the Qualification for this important Service is couched in our Saviour's Words, *All Power in Heaven and Earth is given to me. And lo, I am with you alway, even unto the End of the World.* This powerful baptizing Ministry, begetting Souls to God instead of subverting, confirms my Argument, *That baptizing with Water (and much less sprinkling) is not the true Christian Baptism ; but the Baptism of the holy Ghost, repeatedly administred by every Renewing thereof to the Soul, is the Power of God unto Salvation.*

E. O. omits in this Place any Illustration of the Text he quoted, *Mark xvi. 15, 16.* " *Go ye into all the World, and preach the Gospel to every Creature. He that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned.*" But, Part the second, pag. 14, he refers to it, and adds to the Text, *with Water.* " And these Signs shall follow them that believe, and are so baptized ; *In my Name shall they cast out Devils, speak with*
" new

"new Tongues, &c." He says, he interprets this of Water-baptism.

I see no ground to believe, That to be endued with the miraculous Gifts here recited, was the general Privilege of all in the primitive Church, who believed and were baptized with Water. It is most evident, *Simon Magus* believed, and was baptized with Water, and yet he wanted to purchase with Money, the apostolic Power of conferring the holy Ghost; a plain Proof he was not endued with these miraculous Powers, notwithstanding his Belief and Baptism with Water.

A Manifestation of the Spirit was given to every one, and adapted to the various Stations in the Church; the sanctifying Operation of the Spirit was a general Privilege; this made them Members of an holy mystical Body; *By one Spirit they were all baptized into one Body.* Tho' they all received such Proportion of the Spirit, as qualified them for their respective Services, yet the Proportions were various, agreeable to their several Stations.

That the whole Church of *Christian* Believers was not endued with the Signs referred to, of casting out Devils, and other miraculous Demonstrations of Power, is evident from *1 Cor. xii. 28.* *And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Governments, Diversities of Tongues.* Here the various Officers in the *Christian* Church are distinguished from the general Body of the Believers.

We read, *Acts ii. 43, Fear came upon every Soul; and Wonders and Signs were done by the Apostles.* And to them this miraculous Exhibition of the divine Power, seems in great measure to have been limited.

E. O. Part the second, pag. 14, says "We must consider Belief and Water-baptism as previous Con-

“ditions, upon which those extraordinary Powers
“were to be communicated.”

That Belief was a previous Condition, I fully agree, the Authority of the Text decides it; *These Signs shall follow them that believe.* But that Water-baptism was a Condition, is only upon E. O's Authority.

For we have no Account that any of those, to whom the Commission was here given, were ever baptized with Water.

It was in the Power of divine Faith, and by the Presence of their blessed Lord and Master, they went forth and preached every where, the Lord working with them, and confirming the Word with Signs following.

I have been attentive to these three pretended Proofs, as they are most material. Divine Institution is a sufficient Obligation; we have no Right to dispute the Propriety of any positive Precept, authenticated by the highest Authority.

Christians are Disciples of Jesus Christ; his pure, simple, uncorrupted Gospel, is the Standard and Rule of their Faith and Practice. I hope it is evident, the Author's pretended Proofs of divine Institution are invalid, and it is as culpable to add to, as to deviate from, the Doctrine of our blessed Saviour.

But no Proof of our Lord's practising, or instituting Water-baptism, much less sprinkling Infants, can be fairly deduced from the foregoing Authorities, which E. O. hath tortured to extract from them, what they do not contain.

If the Practice of the Apostles must be thought the *properest Interpreter* of our Saviour's Institutions, Circumcision, and legal Purifications, must be allowed to be Parts of the *Christian System*; for they were occasionally practised by the Apostles.

We may gather from E. O. Part the first, pag. 20. That notwithstanding the Effusion of the holy Ghost upon

upon them, they remained for a considerable Time ignorant of the Extent of the Gospel ; they considered it in a *contracted View*, they were *deceived* ; and notwithstanding the universal Extent of the Love of God through Jesus Christ, their Minds were circumscribed by *narrow Prejudices*.

But, Part the second, pag. 15, he abuseth the *Quakers*, by insinuating, “ They supposed the Apostles “ to be Hypocrites. So timid, dastardly, and false “ to their Commission, that they sacrificed their “ Duty, in an important Point, to *certain imaginary* “ *Jewish Prejudices*.” This seems to me something more palpable than a slight Contradiction.

If we take the Apostles in the light *E. O.* first exhibited them, we cannot safely confide in their Conduct, as the *properest Interpreters* of our Saviour’s Doctrine.

But without any Derogation from the Dignity of their Character, we may query, Who was *Paul* ? Who was *Apollus* ? but *Ministers*, by whom the Faith of Christ was promulged. *As the Lord gave to every Man.*

Tho’ they merited not the Appellations of *timid*, and *dastardly*, and *false to their Commission*, yet that they submitted to some Things, not of the Nature of the *Christian Dispensation*, is most evident in the fore-cited Condescensions to the *Jewish Observations*.

The Apostle *Paul*, 1 *Cor.* ix. 19, 20, 21, 22, clearly sets forth his Liberty in the Gospel to accommodate his Conduct, in some innocent Circumstantials, even to the Prejudices of the several Sorts of People to whom he was sent, and the End proposed by such Condescension.

For though I be free from all Men, yet have I made myself Servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the Law, as
under

under the Law, that I might gain them that are under the Law; to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the Weak became I as weak, that I might gain the Weak: I am made all Things to all Men, that I might by all means save some.

The various Prejudices of those amongst whom the Apostle laboured, rendered it necessary for him, prudentially to comply with some Observations, not properly belonging to the *Christian* Faith; yet notwithstanding this Variety of Conduct, as above expressed, he so fully knew the Weight and Pertinency of his Motive thereto, as to express himself, *Verf. 26*, in these Words, *I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air.*

To turn Mankind from Darkness to Light, and from the Power of Satan to God, was the great End he had to pursue, and through a temporary Compliance with some *Jewish* Customs, as he found Freedom in the Spirit, he thereby endeavour'd to keep a Door open amongst that People, for the Reception of the most important Doctrines of *Christianity*.

Thus we find him circumcising *Timothy*, *Acts xvi. 3*. Purifying himself with some *Gentiles*, *Acts xxi. 26, 27*; both of these were Parts of the *Jewish* Law, then abolished by Jesus Christ.

Are these Parts of the Apostle's Conduct, to be considered as Interpreters of the *Christian* Religion, and Examples for others to follow? Surely nay.

We have indeed a Recital of his general Conduct in the Church of Christ, as a Minister and Apostle thereof; an Example worthy of Attention and Imitation, being founded in Propriety, as well as upon Gospel Precept: This was delivered at *Miletus*, in his Farewel to the Elders of the Church of *Ephesus*, *Acts xx.* from *Verf. 17* to *36* inclusive,

With

With regard to the Obligation of Example, simply considered, Bishop *Stillingfleet*, in his *Salve for the Church's Wound*, pag. 17, made a judicious Remark.

“ It evidently appears (*says he*) that all obligatory Force is taken off, from the Examples themselves, and resolved into one of these two, *viz.* The moral Nature of the Action, or a positive Law ; and therefore those who plead the obligatory Nature of Scripture Examples, must either produce the moral Nature of these Scripture Examples, or else a Rule, binding us to follow these Examples.”

E. O. disclaims the moral Nature of the Action, or Use of elementary Water, as having no proper Fitness in it for Sanctification ; therefore the positive Law, and his Compliance with it, is the main Point to be attended to.

The Promotion of universal Righteousness, and Sanctity of Life, by spiritual Regeneration, was the undoubted Design and Tendency of our Saviour's Doctrine, also the Purport of his Commission to his Apostles : This ought ever to have the Ascendant in our Considerations of the Gospel.

The evident Institutions of the holy Jesus, not the Conduct of the Apostles at Times in Exteriors, are the *Christians* proper Criterion.

No Proof therefore can possibly result from the Practice of any Men, or Set of Men, of a Gospel Institution, where the acknowledged sole Lawgiver appears not to have enjoined the Act.

Some of his remaining Proofs are built on the supposed Practice of the Apostles, which, from the foregoing Considerations, cannot be admitted as the Rule of *Christian* Faith and Practice ; even suppose *E. O.*'s own Allegations were true, which is not always the Case : As they are of no Weight in the Controversy, I have no Occasion to discuss them minutely ;
but

but shall attend to every Thing which seems pertinent, for there is no Acumen in *E. O's* Arguments that I shall seek to avoid.

Under his *fourth* PROOF he tells us, "That being
" *pricked to the Heart, is another Word for Conver-*
" *sion.*"

If we examine this Doctrine, we shall easily detect its Impropriety. Many have been, and many are, at Times, pricked to the Heart, who never were nor are converted. Conversion, in a religious Sense, is a thorough Change and Turn of Soul from Evil to Good, through the Assistance of the holy Spirit; *Judas, Simon Magus, Felix*, and others, were pricked to the Heart, but not converted. How many in our Times are pricked to the Heart, when they have profaned the sacred Name, or committed Iniquity in other Respects? who nevertheless persist in such Practices, and are not converted from their evil Ways, tho' often pricked to the Heart. He farther adds, "Receiving the Word, is something more
" than Conversion, because it is an Effect of it."

The Lord Jesus Christ taught other Doctrine, in his Explanation of his Parable, *Luke viii. 13*, concerning the Sower who went forth to sow his Seed: He mentions some *who received the Word with Joy; and have no Root*, though they *for a while believe*, yet in *Time of Temptation fall away*. Those who truly receive the Word to effectual Conversion, he also describes, *Verf. 15*, to be such *who in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience*.

I am very sorry to see such Doctrine advanced and propagated, by one who professeth himself a Minister of Jesus Christ; yet is so much a Stranger to the Work of Conversion, as to mistake the Cause for the Effect, and contradict the divine Testimony of our Lord and his Apostles.

The great Minister to the *Gentiles*, declaring before King *Agrippa* the Purport of his Message, excellently describes the Progress of the Work of Conversion, in its several Gradations, from the *Entrance of that Word that giveth Light*. It was in the Language of the holy Jesus, *Acts xxvi. 18*, *To open their Eyes, and to turn them from Darknefs to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in me.*

The Apostle *Peter's* preaching Christ to the *Men of Judea, and those that dwelt at Jerusalem*, was attended with this Effect, to *prick them in their Heart*, and raised in them an Enquiry after the Way of Salvation; but this was not the whole of Conversion, though a necessary previous Step thereunto.

And I still think, *Acts iii. 19*, is a proper Illustration of *Acts ii. 38*. Water is not so much as mentioned in either Place, but Repentance and Conversion; the certain Effect of the true *Christian Baptism*.

Under PROOF *the fifth*, *E. O.* says, "It was long before he could discover the Source of my Mistake" with Regard to the Eunuch. I allow it must be long before a Person can find a Mistake where there is none, and equally difficult to deduce certain Truths from mistaken Premises. He positively asserts, "The Necessity of this initiatory Ordinance was suggested to him from *Philip's* Instructions."

For this, we have no manner of Authority from holy Scripture. And I hope *E. O.* will excuse me if I dissent from him, when his Doctrine hath no other Sanction than his own *ipse dixit*. A slight Attention to the Passage shews him to add, from his own Imagination, to the Case as recited, *Acts viii. 36, &c.*

PROOF *the sixth* consists principally of Declamation; I see nothing of Argument throughout the whole.

He says, pag. 22. " Most Parties have a Set of
 " Prejudices, which they consider as so many Axioms
 " or self-evident Principles: And it is by the Misap-
 " plication of these, that so many Men contrive to
 " lead themselves and others into Error." The
 Charge is severe and uncharitable. Though I am
 convinced beyond Hesitation, that sprinkling Infants
 is not the Result of divine Institution, but Prejudice,
 I cannot think it a *Contrivance* to lead those who
 practise it, or others into Error. Contrivance seems
 to me a positive Exertion of the Will, knowingly to
 enforce a meer Invention. The Bias of Prejudice
 may indeed be active in Contrivance, but sprinkling
 Infants, as an Institution of God, and a Fundamental
 of *Christianity*, seems rather akin to a passive Decep-
 tion amongst People, too indolent to dig through
 Custom and Tradition to the Ground and Pillar
 of Truth.

Page 12, he tells us, " It was the Custom and
 " Notion of the *Jews* to baptize *Heathen* Profelytes,
 " and to consider such Persons so baptized, as born
 " again."

But pag. 23, we read, " The *Jews* had no Preju-
 " dice in Favour of Baptism; " but that " *They used*
 " *it to wash the Heathens from Corruptions.*" Here
 seems some Inconsistency.

A Paragraph, in pag. 27, appears to me so in-
 volved in Obscurity and Self-contradiction, as to have
 great Occasion for some powerful Medium to analyze.
 He endeavours to prove it *apparently immaterial*,
 whether the Apostles were baptized or no. That no
 Part of his Proof may be lost, I faithfully transcribe
 it, that the Reader may enable himself to form a
 Judgment.

" There is a great Difference in the Circumstances
 " of Believers *before* and *after* our Saviour's personal
 " Ministry. Before his Ascension, he had a Right
 " to dispense with his own Institutions, upon any
 " Occasion

“ Occasion he thought proper. But leaving his
 “ Apostles, upon his Ascension, under an *unlimited*
 “ *Commission to make Disciples by Baptism* ; the Case
 “ was altered. They only acted under that Com-
 “ mission : *A Deviation from it, in any one Point,*
 “ *would have been Disobedience.* I believe the plainest
 “ Reader must see the Difference. A Legislator
 “ may dispense with his own Laws on particular
 “ Emergencies : An inferior Minister can pretend to
 “ no such Power without Disobedience.”

This is one, amongst several other Paragraphs in
E. O's Pamphlet, which I own is to me unintelligible,
 and consequently unanswerable : For I would never
 attempt to reply to any Thing I do not rightly
 understand. Though he thinks the *plainest Reader*
must see it.

But in order to elucidate this abstruse Matter, I
 hope to be allowed to propose a few Queries :

1st. Who were the Believers before our Saviour's
 personal Ministry, as *E. O.* tells us, pag. 10, the
Christian Religion began with our Lord's Ministry ?

2d. Who was the Instrument, and what the
 Object of their Faith ?

3d. Where are the Instances of his dispensing
 with any of his own Institutions, who was and is
 essential and eternal Truth ?

4th. If he left his Disciples under an *unlimited*
Commission to make Disciples by Baptism, what is meant
 by the Assertion, That *a Deviation from this unlimited*
Commission, in any one Point, would have been Disobe-
dience ?

5th. If the Disciples were enjoined to make Disci-
 ples by Water-baptism, how can their Commission
 be said to be unlimited ?

6th. As the holy Jesus declared, *His Presence*
should ever be with his Disciples ; how can *E. O's* In-
 tinuation, that he was no longer present, pag. 27, be
 reconciled therewith ?

When he pleaseth to render an intelligible Answer to these Queries, which necessarily arise from the Paragraph cited, and the succeeding one, I then can assent or dissent on the Principles of Conviction.

I hope he will also, if possible, reconcile his Assertion, pag. 30, "Water-baptism is the *sanctifying* Mode of Admission into the universal Church," with pag. 32, "Baptism indeed has no intrinsic Value."

If the Mode be sanctifying, surely it must be of Value; much more if we are, as he asserts in the next Paragraph, "by it sanctified and saved, put on Christ, and are entituled to the Graces of the holy Spirit."

As the Modes are various, it is highly necessary that the *sanctifying Mode* should be explicitly ascertain'd, whether by Sprinkling or Immersion; his Practice declares in favour of the former, but to prove the Obligation of the latter, is the Purport of his Pamphlet, nothing being advanced for sprinkling Infants through the whole of his Performance, except in a Paragraph, he declares to be *unconnected with the Argument*, which he hath added to his first Part; a Paragraph founded on a false Citation from my Remarks, &c. and supported by suppositious *ifs*, and begging the Question.

I now proceed to consider E. O's Assertion, pag. 16, That "Baptism by the holy Spirit, means only the extraordinary Effusion of the Spirit in the primitive Times." And pag. 34, "That Baptism by the Spirit, means neither more nor less than such a Proportion of spiritual Gifts, as the primitive Believers enjoyed in the Infancy of the Gospel; which no sober Man, he believes, will claim in the present Age."

It is to me astonishing, that he should repeatedly assert the Baptism of the holy Ghost to be entirely ceased,

ceased, when himself hath called upon the People to pray for it. In the Ministration of Baptism, so called, he beseeches those present "To call upon God the Father, through our Lord Jesus Christ, that of his bounteous Mercy he will grant to these Children that Thing *which by Nature they cannot have, that they may be baptized with Water and the holy Ghost.*"

Then a Prayer is put up, that he would "Sanctify them, and wash them with the holy Ghost." Again, "That they may receive Remission of their Sins by spiritual Regeneration." And again, "Give thy holy Spirit to these Infants, that they may be born again." Then the Priest is to address those called Godfathers and Godmothers, in which they are assured, "That our Lord Jesus Christ hath promised in his Gospel to grant all those Things that they have prayed for; which Promise he, for his part, will most surely keep and perform."

E. O. must allow, that natural Powers can convey Water-baptism, and that Subjects may receive it by the same Powers. What they have prayed for, is the "Supernatural Gift of the Baptism of the *holy Ghost*; to be sanctified and washed with the *holy Ghost*. Remission of *their Sins* by *spiritual Regeneration*. And the Gift of the *holy Spirit*, with an absolute Assurance that all these Things will be granted."

If he believes Baptism with the holy Spirit to be ceased, to pray for it cannot be a Prayer of Faith; but Mockery before the Most High. If he believes it not to be ceased, his Assertion is false and inconsistent with his Prayers.

Is not the natural Consequence of his Doctrine this, That every Infant, by being sprinkled, is entitled to such a Proportion of spiritual Gifts, as the primitive Believers enjoyed in the Infancy of the Gospel? Which is extending the Baptism of the holy Ghost,

Ghost, farther than the *Quakers* ever professed or believed.

As what the fore-cited Prayers request, is the Substance of the *Quakers* Principles, why must this Baptism with the holy Ghost, be invidiously stiled *the Quaker Notion of Baptism*; and *the Quakers favourite Baptism*? Is it Heresy or Error in us, to profess a firm Confidence in those *Christian* Privileges, the Church of *England* so fully acknowledges to be attainable, and enjoins its Members to pray for?

We expect not spiritual Gifts to be conveyed to us by this Baptism of the holy Ghost, in the same Manner and Proportion as the primitive Believers enjoyed in the Infancy of the Gospel; but we believe, with the Church of *England*, that it gives a Proportion of every spiritual Gift, necessary to the Salvation of those who embrace it.

The Work of the permanent *Christian* Baptism, I assert is to illuminate the Mind, to rectify the Judgment, and to animate the Affections. *E. O.* says, "These are the common Operations of the Spirit, which every *Christian* allows to be the necessary Principles of a good Life."

I think it is not as he says "Vain to alledge, that we have no Grounds from Scripture for the Distinction of Graces into ordinary and extraordinary, pag. 37." Grace is indeed different in Administration, but it is the same Grace, and from the same Lord; there are Diversities of Operations, but it is from the same God, who worketh all in all. I allow that the Administrations of divine Grace, manifested by the working of Miracles, obvious to the outward Senses, may in a great degree be ceased, as the Necessity thereof seems removed, by the Reception of the *Christian* Doctrine among many Nations. But I assert, The Operation of the same Power still to be necessary to enlighten, sanctify and redeem all Souls; and this I call the permanent *Christian* Baptism with the

the holy Ghost : Ever essentially necessary to Salvation, and prayed for at the sprinkling of every Infant.

E. O. repeatedly tells us, *Immediate Revelation is ceased* ; and calls the Pretensions thereto, *exploded and disclaimed*.

Let us a little consider this Matter. He allows the above Operations of the Spirit, necessary Principles of a good Life. Can his Mind be illuminated, without Extension of Knowledge ? Can his Judgment be rectified, without discovering and severing Truth from Error ? Can his Affections be animate, but there must be a Manifestation of an amiable and a powerful Object ? These are the Effects of divine Revelation.

As a private *Christian*, he claims a Share in these allowed necessary Principles of a good Life ; but disclaims any thing higher, and ranks extraordinary Graces amongst exploded Pretensions.

But when he applied for Deacon's Orders, did he not then plead *the extraordinary Graces of the Spirit* ? Did he not declare before God, the Bishop, and the People present, That *he trusted he was inwardly moved by the holy Ghost, to take that Office upon him* ?

Must not this, if true, be immediate Revelation, which proposed an Object to his Understanding, and moved his Will to assent to it ? It must either be an immediate Revelation to himself, of a particular Obligation of Duty incumbent upon him, consequently in his Sense, *extraordinary* ; or if he denies this, and says, *It is only a common Operation of the Spirit, which all others have as well as himself* ; then all others must have the same inward Motion of the holy Ghost to the Office. Which, I suppose, he will not willingly admit.

If he hath really felt the inward Motion of the holy Ghost, to take that Office upon him, to watch for Souls as one that must give an Account, he would

not

not be at a Loss to know, wherein true *Christian* Baptism consists.

If he felt no such divine Motion, but entered into that Office solely from *temporal Inducements* and *worldly Views*; is it not an Abuse upon the holy Ghost, to ascribe *them* to its pure, spiritual, holy Movings?

But when the Turn is served, and Orders secured, then immediate Revelation is disclaimed, and by no means necessary for future Assistance in the Discharge of ministerial Duty. "Good Sense, prompt Memory, "fluent Elocution, proper Funds of Assurance, and "other human Principles," are expressly said by him; Part the second, pag. 9, to be the principal Constituents of *the Minister of Christ*. He should have said, of the common Church Minister; in whom these human Qualifications and Principles are substituted, instead of that divine Assistance, without which, in private Life, or publick Stations, we are, by the Doctrines of his own Church, very defective.

I presume he must also have subscribed, as *ex animo*, the tenth Article of the Church of *England*, which expressly saith, "The Condition of Man after the Fall "of *Adam*, is such, that he cannot turn and prepare "himself by his own natural Strength and good "Works to Faith and calling upon God; wherefore "we have no Power to do good Works pleasant and "acceptable to God, without the Grace of God by "Christ preventing us, that we may have a good "Will, and working with us when we have that "good Will."

On the other hand, *E. O.* ascribes to human Principles, which are probably the perverted Powers of Man in the Fall, the principal Formation of the Gospel Minister. Though this Article of his professed Faith, declares all human Powers and Principles utterly defective, and unable to form the private *Christian*;

Christian, and qualify him to produce Works good and acceptable to God.

If he considers this Description of Man in the Fall, perhaps he may find *W. Law* merited not to be reproached as a gloomy Painter of Nature.

He queries, Part the second, pag. 9. "Do these very Teachers (*i. e.* the *Quakers*), get their Gift of Utterance by the Means they pretend?" But doth not mention what is our Pretence. May I query, Doth he get his Utterance by the Means he pretends? I have before pointed out what are his Pretences: That he is inwardly moved by the holy Ghost, to take the Office of a Preacher upon him: That it is by Inspiration he thinks the Things that be good, and by its merciful Guidance performs them. That it is through the healthful Spirit of divine Grace, sent down upon Bishops and Curates, that they may truly please him; that without him we are not able to please him. But immediately subjoins, *Pretences are infinite*: And renounces them all, and tells the World they are to be "Like all other Orators, principally formed by good Sense, prompt Memory, fluent Elocution, proper Funds of Assurance, and other human Principles."

He says, Part the second, pag. 8. "That I might have omitted this Quotation from *Jeremiah*; And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me, from the least of them to the greatest; saith the Lord." The Reason he assigns why I might have omitted it is, That in its literal Sense it is unsuitable to the real State of Religion.

Far be it from me to suppose, the Father of Light and Spirits would deliver by his Prophets, any Prediction that is not perfectly commensurate with his Wisdom and holy Purpose; or admit a Sentiment,

that there should be any Unsuitableness in the Purport of his Declarations to the Times they manifestly relate to.

I therefore think this Prediction is suitable to the *real State of Religion* under the Dispensation of the Gospel by Jesus Christ ; though unsuitable to the present degenerate State of many of its Professors.

This is in a great measure owing to the too successful Endeavours of the Enemy of all Righteousness, to propagate a Spirit of Unbelief in, and consequently Inattention to, his Promises who is faithful and true, who repeatedly declared, *He would pour forth of his Spirit upon all Flesh*. I apprehend E. O. should mean, that the real State of the Professors of *Christianity*, is unsuitable to the literal Sense of this Prophecy, and therefore the Prediction recited might as well have been omitted.

From this Reasoning it naturally follows, that the real State of the Professors of Religion, is the Criterion by which we ought to ascertain the Validity of the Prophecies concerning it, and the Description of it by its sacred Institutor ; and reject every Testimony to its Intention and Efficacy, if incongruous with their present State.

The too general Contrariety of Practice, amongst the Professors of *Christianity*, to the genuine Precepts of the Gospel, must then be deemed a conclusive Argument against the Propriety of our blessed Saviour's Commands.

We may from this Reasoning justly conclude, the solemn Vow of those called Godfathers and Godmothers, is very unsuitable to the real State of Religion, and of those on whose Account they lift up their Hand to the Majesty of God ; and vow 1st,
 “ That they shall renounce the Devil and *all* his
 “ Works, the Poms and Vanities of this wicked
 “ World, and *all* the sinful Lusts of the Flesh.
 “ 2dly,

“ 2dly, Shall believe *all* the Articles of the *Christian*
 “ Faith. And 3dly, Shall keep God’s holy Will
 “ and Commandments, and *walk* in the same *all*
 “ the Days of their Life.”

I write it with great Regret, as a mournful Truth ;
 Were the real State of many Professors of the *Christian*
 Religion to be the Standard of its Precepts, a great
 Part of its holy Injunctions must be expunged. But
 I conclude this Remark with the holy Apostle’s
 Words, *Rom. iii. 4. Let God be true, but every Man*
a Liar.

I don’t apprehend, *a clear and universal Knowledge*
 of the utmost Extent of all Gospel Truths, is intended
 by this Prophecy ; but I verily believe, a sufficient
 Manifestation of Duty in the Essentials of Salvation,
 is universally diffused ; and that this Prediction, tho’
 animated, is not merely *rapturous* and *figurative*.

He desires to know, “ Whether I find by Expe-
 “ rience, that all Men do know the Lord, without
 “ the Assistance of outward Instruction.” My Ex-
 perience hath not been so general, as to enable me to
 answer for the State of all Men. But this I can
 testify, that from the best of my Observation, and I
 have attended to the Point with some Care, I have
 Reason to be assured, the Prediction is of divine
 Authority. And that not only the *Christian*, but the
Heathen World, have received a Portion of this divine
 Illumination, tho’ many amongst both, know not by
 what Name to call it. By which blessed Gift many
 moral Duties, the Acknowledgement of a supream
 Being, and the Certainty of future Retribution, are
 impressed on their Minds, though their Ideas are
 imperfect, and their Vision like in the glimmering
 Twilight.

He queries, “ Why do our Teachers traverse
 “ Sea and Land ? ” I answer, To excite Mankind
 to a due Attention upon that Manifestation of the
 Spirit, which is given to every Man to profit

withal, and to walk conformable to its heavenly Instructions.

Page 41, He tells us, "Solitary Piety, confined "to the Breasts and Closets of Individuals, cannot "subsist." Here I differ from him; I believe it very possible for it to subsist independent of any Exteriors. Our blessed Lord, in his divine Sermon on the Mountain, very strongly enforces it, especially the first great Act of Piety, the spiritual Adoration of the supream Being, which he directs to be in Solitude. *Math. vi. 56.*

Piety owes neither its Existence, or chief Support, to any Forms; where it is maintain'd alive and vigorous towards God, it discovers itself by universal Righteousness towards Man, by Acts of acceptable spiritual Worship towards God, and in such outward stated Means, as appear most suitable to yield the Tribute which is ever due to sovereign Power and Goodness, Not forsaking the assembling themselves together for that solemn Purpose. But this is the Effect and not the Cause.

His Assertion seems to me highly derogatory to the Nature of the Kingdom of Jesus Christ on Earth, as he affirms, "Religion cannot subsist without Forms, "and that Man, as an Individual, will not impose on "himself Forms necessary, and that they must there- "fore be imposed by some general Authority." If Religion cannot subsist without Forms established by some general Authority, and this Authority human, Religion and Salvation depend upon the Law of a carnal Commandment, and not on the Power of an endless Life. An Absurdity which needs no farther Comment.

We allow, an outward Appearance is proper to give the Force of religious Example; but if Religion exists not upon its own Basis in the Minds of Individuals, the Splendor of Form, or Pageantry of Exteriors, can never be sufficient Substitutes.

Page 42, He gives us what I suppose he calls an Axiom. As it seems to me a very extraordinary one, I will present it to the Reader.

“ Our Mind is intimately connected with, and
 “ principally acted upon by, this bodily Machine.
 “ The one is a necessary Instrument of the other’s
 “ Operations. Unless the divine Spirit over-rules,
 “ (as it certainly does not) the Soul can be only
 “ acted upon in Religion, by the necessary Laws of
 “ its Connection.”

This Paragraph seems to inculcate, That the bodily Machine is the Medium by which Perception and Intelligence are received and conveyed to the Mind ; and that in consequence of Ideas being received in the bodily Machine, it acts upon the Mind ; and that in Religion, the Soul can be only acted by the necessary Laws of its Connection with the Body ; that the Mind is the necessary Instrument of the Operation of the Body.

How consonant this Doctrine is to Religion, Revelation, the Powers of the Mind, and the Debility of the bodily Machine, let the Reader judge. It appears to me absolutely repugnant to the Nature of Religion, the OEconomy of the human Frame, and I think, to every Man’s Experience.

If, in Religion, the Soul can only be acted upon by its necessary Connections with the Body, every Prayer for Light, Grace, **Help**, or any other Mercy from the Father of Mercies, hath a Reference to some Good, primarily adapted to a corporeal State. The Body must be inspired to think, then guided to do that which is right, if the Mind be only the Instrument of the Body’s Operations. The same Spirit, which of old taught the *Hearts of the Faithful*, must now first teach their Bodies, as the Soul can only be acted upon by its Connection with the Body.

Thus an immortal Spirit, formed for Union with its sacred Author, both in Time and Eternity, is rendered

rendered inferior, and subject in its Powers, to the perishing Body, and dependent on that Part, whose perpetual Language is to Corruption, *Thou art my Father ; and to the Worm, Thou art my Mother and my Sister.*

If the Soul can only be acted upon in Religion, by the necessary Laws of its Connection with the Body, every Motive the Soul can feel to religious Acts, must necessarily result from corporeal Impressions and Appetites.

Which subverts *E. O's* solemn Declaration, *That when he entred into Orders, it was from an inward Motion of the holy Ghost.* Surely some temporal Conveniency, accommodated to Corporiety, acted upon his bodily Machine, and raised the inward Motion. For according to his own Doctrine, Every Motive the Soul can feel, relative to the Duty of the ministerial Office, which is a sublime Act of Religion, must arise from bodily Sensations.

No wonder then if the Prediction concerning old *Eli's* Offspring be realized in these Days, and that it is become the Practice and Language of many, prompted by the Love of Dignity and Ease, to come and crouch for a Piece of Silver and a Morfel of Bread, and say, *Put me I pray thee into one of the Priest's Offices, that I may eat a Piece of Bread,* 1 Sam. ii. 36.

Whether *E. O's* Position is more consistent with the Doctrine of Jesus Christ, *John vi. 63, It is the Spirit that quickneth, the Flesh profiteth nothing.* Or, the Principles of *Epicurus*, That the greatest Happiness consisteth in *bodily Pleasures* ; is left to the judicious Reader's Decision.

E. O's Reasoning on the absolute Necessity of Exteriors will have many Advocates, as it lays the principal Stress on Acts, which bodily Worship and voluntary Humility can effect.

He says, pag. 42, "In short, upon the highest
 " Supposition, some outward Means are necessary
 " to give Religion Consistence, Vigor, and Acti-
 " vity." This supposes that the Consistence, Vigor,
 and Activity of Religion, are dependent on outward
 Forms.

This he calls the *bigbest Supposition*: I think it is
 a Supposition too high to be just; and though as I
 have allowed some exterior Demonstrations and Acts
 may be, and are necessary to give the Sanction of
 Example to publick united Worship, yet Forms are
 not the Cause, but the Effect of vital *Christianity*,
 which being of a spiritual Nature, derives not its
 Existence from any outward symbolical Acts.

Page 43, He says, "They (the *Quakers*) owe their
 " Being to their formal and cynical Distinctions,
 " and particularly to the refined Policy by which
 " they are connected together, and detach'd from
 " the rest of the World."

His Authority for this Assertion is not produc'd.
 He says "We may deny it if we please, however the
 " rest of the World are convinced of the Fact." To
 this I answer in the Words of *Nehemiah* to *Sanballat*,
Nehem. vi. 8. There are no such Things done as thou
sayest, but thou feignest them out of thine own Heart.

A Number of People in the last Century, made
 sensible of the Inutility of empty Profession, and
 having long sought the Living amongst the Dead,
 were excited to look for the Substance of Religion as
 an inward spiritual Work; they had given their
 Money for that which was not Bread, and their
 Labour for that which profited not. They found
 themselves impoverished amidst the imaginary Treas-
 ure of exterior Profession, and famished amongst the
 Multiplicity of Forms. Their Situation was like the
 poor Woman, mentioned in *Mark v. 26.* who *had*
suffered many Things of many Physicians, and had spend
all

all that she had, and was nothing bettered, but rather grew worse.

In this exercised Condition, labouring and heavy laden, they remained without any Prospect of Relief from exterior Rites and Observations, having proved their Inefficacy by long Trial ; they therefore turned towards God, and earnestly sought him whom the Father had appointed to give Rest to the weary Soul.

The anxious Concern of their Minds was evident, and sometimes might occasion, upon divers of them, the literal Accomplishment of that most necessary Injunction ; *Philip. ii. 12. Work out your Salvation with Fear and Trembling.*

Hence the Name of *Quakers* was given to them, at first in Scorn, and by many continued from the same Motive.

The Apprehension of imminent Danger to the Body, hath often produced this Effect without Reproach to the Parties affected. And why should it be thought to merit any Epithet of Contempt, to tremble at the Sense of Danger to that immortal Part, which must inevitably abide the decisive Sentence of *Come ye blessed, or go ye cursed ?*

I freely and thus publickly acknowledge, that notwithstanding the Contempt poured upon the Name of a *Quaker*, I would rather sustain it with Propriety, than any of the most dignified Titles amongst the Sons of Men.

But to proceed ; A Degree of divine Light arose upon their Minds, to shew them wherein the essential Help consisted, which was accompanied by Faith in the Name of Jesus Christ, by whom Salvation and Strength are only attainable : Through a Fight of Affliction they followed him ; cruel Mockings, severe Imprisonments, Banishments, Sequestration of their Goods, and almost every Species of Oppression and Cruelty were exercised upon them, and even Death.

Yet

Yet as a collective Body, *no Occasion was ever found against them, except concerning the Law of their God.**

This fervent Cry of Soul after Substance, was graciously regarded by a God hearing Prayer. He led them in the Way to Peace, and spoke comfortably to them. Raised in many Thousands the same religious Hunger, and by the Baptism of the holy Spirit united them together, as Men of one Heart. To this we owe our being, as a People separate from others.

Forms and cynical Distinctions then did, and now do abound! I know a Sort of People, who represent themselves as the most necessary and useful Order in Society, that are remarkably distinguished in this Respect.

Our refined Policy is Love; we have no other Bond of Union. The Foundation of our Society is laid in pure, universal Love; we have not, nor can have, any temporal Interest in view. Our dissenting is not from Caprice, or to form a Party. We seek no other Detachment from the World, than to be detached from its Vices, and separate from its Corruptions, both in Faith and Practice.

We endeavour to discharge every social Duty, agreeable to our Capacity and Stations; and to be courteous and kindly affectioned towards all. Tho' we have broke out of the Fetters of Servility and idle Custom, with regard to the encumbering Salutations and Practices of the Age, it is because we find plain Simplicity abundantly preferable.

We see the Fashions and Customs of the World are vain, and have almost banished plain Truth and Sincerity out of Conversation. We have made a Stand in order to stem the Torrent, and revive afresh
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* See the two Volumes of *Friends Sufferings*, by J. Bisse; G. Fox's *Journal*, and *Jewell's History of the Quakers*.

in the World, a just Idea of Uprightness both in Conversation and Conduct.

We are not ashamed of this Demeanour, nor our Reasons for it, and appeal to the rational Part of Mankind, Whether our Conduct, or that of those who reproach us for it, be more consistent with the Precepts of the Gospel of Jesus Christ, and his Apostles, as well as their Practice.

And whether the Standard of social Virtue, be not more properly fixed in Truth and Benevolence of Heart, than in counterfeit Professions of Service, vain Compliment, or any unmeaning ostentatious Exterior.

I think *E. O.* expresseth himself incautiously in the close of the Paragraph referr'd to, when he says, meaning the Church of *England*, "*We content ourselves with the few simple Modes prescribed by the Author of the Christian Religion.*"

If a Person attend a Cathedral, during the gorgeous Splendor of the Service there performed, he must be at a Loss to find where those Modes are prescribed by the holy Author of the *Christian Religion*; and if he considers *Isaiab* lvii. 15, and lxvi. 1, 2. he must also allow that these Modes if not few, are in one Sense of the Word *simple*, indeed *very simple*, with Reference to that unutterable MAJESTY who dwells not in Temples made with Hands, nor is worshipped with Mens Hands.

What he alledges, pag. 36, 37, concerning those he calls the first Founders of the Party, as actually arrogating great miraculous Endowments, *immediate Revelations, Infallibility, and a Spirit of Prophecy*, and the like, is absolutely false; if considered as forming to themselves a peculiar Claim, distinct from other *Christians*. They pleaded the general Cause of *Christianity*, and endeavoured to excite Mankind to consider, return to, and follow after, their high and holy Vocation to the Privilege of the Sons of God, entitled

entitled to the supernatural Prerogative of spiritual Baptism.

Infallibility the Church of *England* prays for ; immediate Revelation is claimed by every Individual who enters into Orders ; and that the Spirit of Prophecy hath attended divers of the Church of *England*, is to me indisputable. Several expiring Martyrs (notwithstanding *E. O.*'s Censure of them) finished their Lives under its Influence.

Archbishop *Usher* had a Sense of this prophetic Spirit, and thereby foretold the Wars in *Ireland*, and the Troubles which attended.

This and divers other Instances, of the Spirit of Prophecy, which I could add, were independent of any outward contingent Causes, and which a Chain of natural Reasonings could never investigate.

In the Course of my little Acquaintance with Books, I don't remember to have seen a more palpable Attempt to pervert a Writer's Meaning, than *E. O.* is guilty of in Part the Second, pag. 3, 4, 5, 6.

The main Stress of *M. P.*'s Performance was, to prove Water-baptism as undoubted a Token of the *Christian* Covenant, as Circumcision was of the *Jewish*.

I thought, and still think, whatever is essential to the former, must be most consistent with every Attribute of infinite Wisdom and Goodness, and should be at least equally explicit with those of the latter. As it is none of the least Excellencies of the Gospel of Jesus Christ, that in all Things necessary, it is plain and intelligible ; not wrapped up in Mystery, or obscured by Figures.

E. O. thinks this Argument ought to be excluded the Controversy ; yet he gives a fallacious Paraphrase upon it, in which he perverts my Intention.

He calls the essential Duties of Faith, and Prayer, undisputed similar Cases to Water-baptism ; the former hath every Proof of Obligation, clearly and

explicitly authenticated ; the latter is destitute of such Proof. That it is, in his own Words, *a mere delusive Sophism* to make such Application.

If the Mode of Prayer had been as distinctly ascertained and enjoined under the Gospel Covenant, as Circumcision was under the Law, that Mode would have been as much a Duty to observe. But it is left indifferent, either as to Place or Gesture. We are to pray *every where*, lifting up holy Hands, without Wrath or Doubting, *1 Tim. ii. 8.*

A Mountain, a Ship, a Desert, a Garden, were severally used by the blessed Jesus. He had a Right to the Synagogue. But in order to destroy a Sort of Idolatry to particular Places then, and still too prevalent, and extend their Apprehensions to every Part of the Lord's Footstool, which he determin'd to make glorious by placing his Tabernacle there ; he was not limited to any Place. He prayed in various Postures. He sat and taught. He confirmed Prayer as a general Duty ; but did not confine it to any particular Mode, Gesture, or Place. Assemblies for Worship are variously and occasionally stiled ; sometimes Churches, sometimes Conventicles. Thus the Founders of the present Church of *England*, resorted to Conventicles under *Papish* Government : As their Principles became national, they became the Church ; and the *Papists* met in Conventicles. The Confusions of the last Century, reduced the present Church of *England* to her former Conventicles ; she rose again at the Restoration, and reduced the late superior Powers to Conventicles again. The Church in *Scotland* is a Conventicle in *England*, and *vice versa*.

E. O. adds, "Enthusiasts only worship in *Milton's* "visionary Temple, the upright Heart and pure, or, "as others call it, in the Spirit." I confess, I think this Sort of Worship the most eligible, however stigmatized. For the exterior Mode, Gesture or Place, are indifferent ; the divine Author of *Christianity* hath left

left it as a most certain Injunction, that they that worship the Father, *must worship him in Spirit and in Truth*. And Prayer is a most solemn and awful Part of Worship. As to his Assertion, "That the Quakers add to the Confusion, by having peculiar Forms of their own." It may be easily retorted by every distinct Society one against another; and is void of Argument. This, amongst many other harsh and uncharitable Charges, entirely destroys the Truth of his concluding Assertion, "That there is nothing in his Performance, inconsistent with a social or Christian Temper."

He makes his Quaker, which is a Phantom of his own raising, deny the Necessity of Prayer and Worship to God; deny the Lord who bought him; disclaim the Gospel in general, and to deny all Religion, and then calls him a Sceptic in Religion and Nature; stigmatizes the Argument himself hath framed for his Phantom, as impious and absurd. And *though it is his own Production*, tells the World, it is borrowed from the Storehouse of Infidelity.

Part the second, pag. 6, He declares I have arbitrarily assumed these Points.

1st. "That the Jews had no Doubts or Uncertainties among them, about their own Law.

2d. "That the Difference of Opinions and Practices, destroyeth the Truth and Certainty of Things.

3d. "That the general Duty of complying with an Institution cannot be clear, unless the particular Mode of Compliance be explicitly ascertained."

To this I answer; I never assumed or believed any of these Assumptions, nor is any thing like them properly deducible from what I have wrote. They are the *fallacious, captious, pernicious Conclusion* of his own Phantom, though unjustly charged upon me.

The 4th, "That the Scripture is silent about the Mode of Baptism." As he includes this amongst the

the other Positions which he calls fallacious, &c. If the Scripture be not silent about the Mode of Water-baptism, it must necessarily specify it somewhere. It lays upon him to exhibit the particular Specification of Mode, and prove his Compliance therewith.

In Return, I charge *E. O.* with arbitrarily assuming the following Points.

I. Pag. 11, Part the first, "That our Saviour "baptized with Water." The Text says, *He baptized not.*

II. Pag. 18. "Being pricked to the Heart, is "another Word for Conversion; and that receiving "the Word, is something more than Conversion, "because it is an Effect of it.

III. Pag. 41. That there are "little Distinctions "of Life, which are the principal Sources of Vice "and Misery.

IV. That "Solitary Piety, confined to the Breasts "and Closets of Individuals, cannot subsist.

V. That "Forms are necessary for its Support, "and these Forms must be imposed by some general "Authority.*

VI. Pag. 42. "The Mind is principally acted "upon by this bodily Machine, and a necessary "Instrument of the Body's Operations; and the "Soul can be only acted on in Religion, by its "Connections with the Body.

VII. Pag. 44. "That the *Protestant* World "wandered wide, and fell into Extravagances for "a long Time after the Reformation.

VIII. "That the Days in which the Fabric of "the Church of *England* was erected, were Days of "Madness, and its Founders Enthusiasts; and in "the Transport of Delivery, and Horror of their "late

* Who upon Earth claims a general Authority to prescribe Forms except the Pope?

late felt spiritual Bondage, they fell into the wildest Transports.

IX. Pag. 8, Part the second, " That we are to reject such Prophecies of the Nature of the *Christian* Religion, as are unsuitable to the real State of its Professors.

X. " That *Christian* Ministers are principally formed by human Powers.

XI. Pag. 32. Part the first, " That outward Water, is the plainest and best Means of reminding us of that moral Purity to which we are called.

XII. Pag. 27. " That a Deviation from an unlimited Commission, in any one Point, is Disobedience."

These strange Positions, are the clear evident Consequence of his Doctrine, and generally his own Language. I think I may, upon this Occasion, justly remind him of his Challenge to me, Part the first, pag. 6, " He cannot be displeased with this Method, of calling him to a Review of the Subject. An honest Man owes so much to his Creator, the World, and his own Conscience, that he ought either to justify or retract his Opinions."

E. O. pag. 39, ascribes to my Prejudice, a Suggestion I no where made, (*i. e.*) that " The Members of the Church, place an absolute independent Merit in the outward Mode."

I said, and I well know that my Allegation was not groundless, " That many have apprehended themselves, by the Act of Sprinkling, made what they were taught to believe Sprinkling effected for them; and the Work of Salvation consequently wrought out." I know it by sorrowful Observation. I mention'd it not as a necessary Consequence of the Church of *England*'s Doctrines, but with Regret, that such Use should be made of a pretended Fundamental of *Christianity*.

And it cannot be expected otherwise ; many corrupt, superficial Minds, allured by external Acts, will endeavour to avail themselves of those great Privileges, of being received into the Number of the Children of God, Heirs of everlasting Life, Members of Christ, and Inheritors of his Kingdom, by claiming a Share in a Covenant, into which they pretend Initiation by an Act in which their Will was no way concerned.

For this Remark, besides my own Observation, I have Archbishop Tillotson's Authority, Sermon 125. " The Scripture hath no where said, *He that is baptized shall be saved*, but, *he that believeth and is baptized* ; he that repenteth and is baptized shall be saved. This deserves to be considered by a great many *Christians*, who have nothing to shew for their *Christianity* but their Names, and whose best Title to Heaven is their Baptism. An Engagement entered into by others in their Names, but never confirmed, or made good, by any Act of their own ; a Thing which was done before they remember, and which had no other Effect on their Lives, than if it was quite forgotten."

E. O. insinuates, Part the second, pag. 7, That I " look upon the Church of *England*, as an Enemy " to be destroy'd by all ungenerous as well as fair " Expedients." I appeal to the Reader, whether he who depreciates her Founders, and disclaims her most fundamental Doctrines, or I who honour their Memory, and re-assert in strong Terms her Principles, be her greatest Enemy ? Would the Members of the Church of *England* coolly and dispassionately consider their own essential Doctrines, and those of the *Quakers*, they would find so much Agreement, as to exempt us from the severe Censures of such who are ignorant of our religious Principles, and indeed blind to their own.

I have obeyed *E. O.*'s Summons to a Review of the Subject, and hope I have not failed of my Intention, of writing with Decency and Candour ; as to the Propriety, it is the Province of others to decide.

I have no Delight in Controversy, neither did I begin it : To prolong it is not my Choice, nor can I see any Advantage likely to accrue to the Reader, by a further Contest between *E. O.* and me, about a Ceremony we neither of us practise.

The Matter between us, if rightly stated, is in a narrow Compass, and may properly be comprised in this Query ;

Whether the Practice of sprinkling Infants, or ~~Adults~~ Adults with Water, is the Baptism appointed by Jesus Christ, as the Means of Initiation into the Church, *which is his Body* ? Coloss. i. 24.

If he answers in the affirmative, he will please to produce his Authority ; if in the negative, the Dispute is over.

If he thinks proper to resume the Controversy, I desire he will keep close to the Point in Question, and, for his own Sake and that of his Cause, give soft Words and hard Arguments.

Though by being circumscribed to the Matter in Hand, he may lose some Opportunities of displaying his Exuberance of Words, and Talent at flighty Declamation ; yet the Safety of keeping within proper Limits must appear to him, by the Inconveniences he hath subjected himself to in his late Performance.

Wherever Abuse or Scurrility enter into Controversy, it is generally an Indication of a baffled Cause, which flies to the Powers of Ridicule for Protection.

I hope it will not be deemed a mere Cavil, if I add ; I wish *E. O.* had, in his first and second Paragraphs, varied his Expression and said, Controversies about Religion, instead of " Controversies in Religion, have often been conducted with a Spirit that has disgraced so sacred a Cause ; and that a Person

“ of Candour and Reflection will not be surpris’d,
 “ that human Passion should mix itself with Reli-
 “ gion.”

I think there are no Controversies in Religion, nor ever were, since its Institution by the divine Founder, being one in its Original, Process, and Event ; subsisting on the Basis of Truth, hath Harmony and Union in all its Parts ; it can no more admit of Controversy in it, than Light can admit of Darkness.

Controversies *about* Religion have been often conducted in a very irreligious Spirit. But I think every Person of Candour and Reflection must be surprized at it, and that to these of all Denominations it is Cause of real Sorrow, that the Profession of *Christianity* should be dishonoured by such disgraceful Contests ; and the mild, placid, Heaven-born Religion of the Prince of Peace, who was meek and lowly in Heart, be supposed to be an Incitement to the Commotion of the human Passions.

Yet such is the unhappy Frame of some Mens Minds, as to estimate themselves religious in Proportion to their uncharitable Zeal, and connive at the Want of every Resemblance of the peaceful Progeny of Heaven, if the Acrimony of Party be substituted.

Great and violent have been the Animosities about the Exteriors of Religion ; with great Acuteness and Vehemence have the Contests been conducted. The Religion of the holy Jesus hath been the Pretence, but Systems adopted by Education, and ratified by Interest, generally the latent Aim.

Religion is not a vague indeterminate Word, but implies a second Tie or Binding.

The Definition the Apostle *James* gave of Religion, Chap. i. 27, is peculiarly significant and instructive. *Pure Religion and undefiled before God and the Father, is this, To visit the Widows and Fatherless in their Affliction, and keep himself unspotted from the World.*

The Distinction here pointed out in the Terms GOD AND THE FATHER, claim our especial Notice, as it is connected with the only Definition of Religion, which occurs in holy Scripture.

All Creation proclaims the GOD ! An universal Acknowledgment of Subjection will arise to some of the relative Attributes of that unutterable Being, who is glorious through all his Name. For there is no Speech or Language where this Voice is not heard, *Thine is the Kingdom, the Glory, and the Power, for ever and ever. Amen.*

By Religion, the most tender Relation is unfolded ; for we have *Boldness to enter into the holiest by the Blood of Jesus. By a new and living Way which he hath consecrated for us through the Vail, that is to say, his Flesh.* Heb. x. 19, 20.

Religion exalts us from the Level of natural Creation, and establisheth in a filial Union. For ever just and pertinent is the Language of the elder Brethren of the Family, as expressed Rom. viii. 14, 15, 16, 17. *For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of Bondage again to fear ; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itself beareth Witness with our Spirit, that we are the Children of God. And if Children, then Heirs ; Heirs of God, and Joint-heirs with Christ : If so be that we suffer with him, that we may be also glorified together.*

The Fruits inseparable from Religion, which is another Word for real Christianity, are strongly set forth in Galatians v. 22, 23. They are *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance : Against such there is no Law.*

As these Fruits are brought forth in and by us, or otherwise, we may ascertain the Validity or Invalidity of our Claim to the Religion of the holy Jesus.

Which being of a divine, spiritual Nature, the Initiation thereinto is adapted to the Congruity requisite between the Means and the End.

And this is by the Baptism of the holy Ghost ; or, in other Words, by that efficacious Operation of inward and spiritual Grace, which the Church of England emphatically, and justly saith, *Effects a Death unto Sin, and a new Birth unto Righteousness.*

Put ye on the Lord Jesus Christ, Rom. xiii. 14, is a concise Abbreviation of the Precepts of Christianity, and expresseth the Purport of the Revelation of the Will of God, respecting the Restoration of Mankind, and their Establishment in Happiness.

This is farther explained, and the previous requisite Step, Coloss. iii. 9, 10. *Seeing that ye have put off the old Man with his Deeds, and have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.*

The Death unto Sin, is this putting off the old Man with his Deeds. The new Birth unto Righteousness, consists in putting on the new Man, which is renewed in Knowledge, after the Image of him that created him.

Again, Eph. iv. 22, 23, 24. *That ye put off, concerning the former Conversation, the old Man which is corrupt, according to the deceitful Lusts : And be renewed in the Spirit of your Mind. And that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

There were doubtless some such in the primitive Ages, whose Claim to Christianity was superficial. The Apostle, in Gal. iii. 27, hath this memorable Remark and Caution to these ; *As many of you as have been baptized into Christ, have put on Christ.* I cannot believe this Text hath a Reference merely to a Profession of the Christian Faith, but implies a putting on the holy Tempers and Dispositions which dwelt in him, and were conspicuous in every Part of his divine Example.

For the baptizing Influence of the Holy Ghost, diffuseth its own Nature over every Soul which is truly subject thereunto, and produceth the same renovating Effects which of old attended it.

The *Corinthians* were reminded of their deplorable State, before they received the Gospel of Christ, which was, and is, *The Power of God unto Salvation*; and the Terms are such as merit our deep Attention, *1 Cor. vi. 9, 10, Know ye not, that the Unrighteous shall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

And for their Humiliation and Encouragement, and that all such who in succeeding Ages should believe in the Lord Jesus Christ, and call upon the Name of the Father, by him, for Salvation and Remission of Sins, he applieth this Doctrine to them, and reminds them, *Verf. 11, Such were some of you*; and then adds, *But ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

No Application of material Water could ever produce so great and glorious a Change. It was by a Means adequate to such an End; a washing which, if I may be allowed the Use of the Terms, was efficacious *ex opere Operato*. Whereby they were washed and delivered from the Power of Sin, and the Guilt of former Pollutions, and were become sanctified and justified. Through a Death unto Sin, and a new Birth unto Righteousness, they put off the old Man with his Deeds, and put on the new Man, Christ Jesus the Righteous.

We see with Regret the Prevalence of those Enormities which exclude from an Inheritance in the Kingdom of God, and that many, very many, who
have

have been the Subjects of washing or sprinkling in material Water, are nevertheless immersed in and led captive by divers of these Evils, and remain in a State of Alienation from God and his Kingdom, in evil Works.

We have had the dreadful Nature of *Schism* enforced, both from the Pulpit and the Press; each Party possessed of Power, brands such as dissent from its Modes and Injunctions, with the reproachful Name of *Schismatics*.

I think the grand destructive *Schism*, is a Deviation from the Nature and Purity of the Gospel Spirit. And that all are *Schismatics*, whose Life and Conversation is repugnant to that universal Righteousness towards God and Man, which the whole Scope of divine Revelation, mediate or immediate, ever proposes as the Duty and Happiness of Mankind.

All such are *Schismatics*, in whom the Power and Nature of Antichrist prevails, under whatever Name or Distinction they may amuse themselves. Whether the Mark of the Beast be in *their Forehead*, or in *their right Hand*.

A Time will come, *When Wisdom will be justified of all her Children*, and the Members of the Church militant, under all Modes and Names, who are baptized by one Spirit into one Body, will receive the End of their Faith, even the Salvation of their Souls. These, in the mean Time, look forward with a lively Hope to that final Decision; endeavouring, through merciful Aid, to purify themselves even as he, with whom they hope to enjoy an everlasting Habitation, is pure.

F I N I S.

15 JY 64